

S K E T C H E S
chiefly RELATING TO THE
HISTORY, RELIGION, LEARNING,
AND MANNERS,
OF THE
H I N D O O S.

WITH
A concise Account of the PRESENT STATE of the
NATIVE POWERS of Hindostan

THE SECOND EDITION, ENLARGED
IN TWO VOLUMES,
VOL. II.



L O ' N D O N .

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S K E T C H XII.

Manners and Customs, &c.

IT has been already observed, that the religion of Brimha inculcates marriage as a duty; and parents are strictly enjoined to marry their children before the expiration of their eleventh year at latest. Polygamy is allowed, but not always practised, unless there be no prospect of an heir by the first wife; and as it is an object of the first consequence with the Hindoos to leave behind them a representative, who may perform the usual ceremonies for the repose of their souls, should the marrying a

second wife, and their sacrifices to Lingam[†], prove ineffectual, they commonly adopt a son from among their relations †.

The Hindoos are so scrupulous with respect to the virginity of their brides, that they marry extremely young, although consummation is deferred till the parties arrive at the age of puberty; nor will they marry a person with whom those symptoms have already appeared to which the sex is subject. Instances frequently occur, of a man far advanced in life being married to a child of eight or ten years of age; and a widow cannot marry again, even if the husband should die, before she has attained an age proper to be admitted to his bed.

The Hindoo women are not entitled to any inheritance. If a man dies without

* See SKETCH VIII.

† See SKETCH V.

male

male issue, his fortune descends to his adopted son; or if he has none, to his nearest kinsman, who is obliged to maintain the women and children that belonged to, and were maintained by, the deceased. And if there should even be no property, that duty falls upon those who enjoy the right of inheritance.

All orphans are received into the family of the nearest of kin to the deceased's father, who is obliged by the law to bring them up in the same manner as his own children, to marry the girls, and place the sons in the professions of their fathers.

When an Hindoo has no children of his own, and resolves to adopt a child*, he assembles his relations and those of the boy who is to be adopted. A large brass plate is placed on the floor, upon which

* See SKETCH V vol 1 pge 136.

the child stands, alone, if sufficiently old; if not, he is held by a Brahman. The husband and wife then say, with a loud voice, "Having no son of our own, we wish to adopt the child who is now before you.—We chuse him to be our son, and henceforward he has, and is to enjoy, the same right to our fortune, as if he were really begotten by, and born of us; nor is he to expect any thing from his natural parents. In confirmation of which we shall proceed to make our vows, if you who are present have nothing to object." A sign of approbation being then made by those who assist at the ceremony, the husband and wife drink some water mixed with saffron, and pour what remains on the child's feet. An attestation of the transaction is then made out, and signed in the presence of the company. Should the persons who have adopted the boy have afterwards children of their own, the adopted son still

tains his right of inheritance as the eldest, and far from repenting of what they have done, they are taught to believe, that this favour of the gods is to be ascribed to the stranger whom they had introduced into their house.

The husbands in general do not receive any dower with their wives. But, on the contrary, when a girl is demanded of her father in marriage, and his consent obtained, a present is made to him by the intended husband, as a sign that she thence-forward belongs to him.

Many instances, however, occur of a rich man chusing a poor relation to marry his daughter, when he is at the expence of the wedding, and receives him into his house, or gives him a portion of his fortune. In that case, the bridegroom quits, with certain formalities, the family of his

parents, and enters into, and becomes one of that of his father-in-law.

The marriage ceremonies are both tedious and expensive. Although the match be previously agreed on by the parents, the father of the boy goes with much formality, and demands the girl for his son. The answer is returned with equal ceremony, and many preliminary forms being observed, the day of marriage is fixed. It is celebrated at the house of the bride. Besides the usual rooms for receiving visitors, a large area is covered, and formed into a *pandal*, or great temporary hall, which is lined with white linen, or chintz, and hung round and decorated with garlands of flowers. The bride and bridegroom are seated at one end of it, under a kind of canopy, with their faces to the east. The bride is on the left hand of the bridegroom, and a certain number of Brahmans

Brahmans stand on each side of them. The relations and guests sit round the room on the floor, which is spread with new mats, covered with carpets, and these generally likewise covered with white linen.

A spot for performing the sacrifice is marked out in the centre of the room, with flowers distributed on the floor in various figures. If those who are to be married be of the Vishnou-Bukht, the Brahman who presides at the ceremony invokes Vishnou and Letchumy to be propitious to them, or, if they be followers of Sheevah, he calls upon Sheevah and Gowry. The altar is then lighted, and whilst the Brahman reads passages from the sacred writings, he occasionally throws into the fire

* Chairs are unknown, but in the possessions of Europeans, and to have a seat elevated above the level of the floor, is a mark of distinction and superiority

bits of sandal wood, benzoin, sugar, and other articles. Worship is performed to Bawaney, to Vishnou, and to Sheevah; during which, at certain intervals pointed out by the Brahmans, the bridegroom rises from his seat, and walks round the place of sacrifice, attended by the bride. The principal Brahman then calls out to the father of the bride by his name, who, going up to his daughter, takes her by the hand, and joins it with that of the bridegroom: then invoking some of the gods, he calls on them to witness, that he gives his daughter to be the wife of such a one, naming his son-in-law. The Brahman hereupon gives the *taly* *, or gold ornament that married women wear round the neck, into the hand of the bridegroom, by whom it is tied round the neck of the bride, and she is thenceforward his married wife. He then swears before the nuptial fire, that he

* See SKETCH VII. vol 1 p 204

will be careful of, and kind to her. and leading her up to one of those stones that are used for grinding spices and other ingredients for some of their victuals, he places her hand on it, thereby implying the obligation she has contracted of taking care of his household concerns A plate of dry rice being brought to the Biahman, he mixes it with saffron, and after having prayed to the gods, he throws a little on the shoulders of the bridegroom and bride. Grand processions are made through the town. The young married couple sit in the same *pallankeen*, attended by their relations and friends, some in *pallankeens*, others on horses and elephants; and so great is their vanity, that they frequently, at such ceremonies, borrow or hire numbers of those animals.

The rejoicings last several days. The evenings are spent in displaying fireworks and illuminations, and in seeing dancers, who

who accompany the dance by songs suitable to the occasion. The whole concludes with presents to the Brahmans and principal guests, and alms to the poor. The presents to the guests generally consist in *shawls*, and pieces of muslin, or other cloths.

The marriage ceremonies are of course more or less pompous, according to the rank and means of the parties. But all pride themselves on being as sumptuous as they can.

When the bride appears to have arrived at the age of puberty, various ceremonies are again used. The parents receive compliments of congratulation, and the marriage is consummated.

When she becomes pregnant; when she passes the seventh month without accident; and when she is delivered of her child; there

there are, at each of those epochs, ceremonies to be performed, and thanksgivings made to the gods.

On the tenth day after the birth of the child, the relations are assembled to assist at the ceremony of giving it a name. The Brahmans proceed to examine the planets; and if they be found unfavourable, the ceremony is deferred, and sacrifices performed to avert misfortune. When a fit moment is discovered, they fill as many pots with water as there are planets, and perform a sacrifice to their honour. They then sprinkle the head of the child with water taken from the pots; a Brahman gives it such a name as he may think the best adapted to the time and circumstances; and the ceremony is concluded with prayers, presents to the Brahmans, and alms to the poor.

It is the duty of all mothers to suckle their own children, nor can it be dispensed

with but in case of sickness. When a boy arrives at a fit age to receive the string, which the Hindoos of the three first *castes* wear round their bodies, fresh ceremonies are performed, and presents given to the Brahmans.

The usual education of the boys consists in teaching them to read and write. There are schools in all the towns and principal villages. The masters are Brahmans. The place where the boys are taught is generally a *pandal*, or room made of beams and leaves of the palm tree. The boys sit on mats on the floor. The books are of leaves, as already described *. Those who

* See the note to page 175, vol. i SKETCH VII.

M. Ziegenbalg, who made so great a proficiency in the Tamoul or Malabar language, says, that he and his colleague M. Plutchau, began to learn it by attending the instructions given to the children, and writing in the sand with their fingers after the dictation of the master; by which means they learnt to read and write at the same time.

write, hold in the left hand the book, and in the other a steel bodkin, with which they make a slight impression on the leaf. But they frequently begin by making letters and figures with their finger in sand spread on the floor, and sometimes learn to calculate with small shells* and pebbles. Those of the Khatry or Rajah *cast* may, to a certain degree, be instructed in the sciences.

As all the different professions amongst the Hindoos form as many classes or tribes, every one learns at home the profession he belongs to, nor can he quit it for any other †.

* See SKETCH XI

† Haudquam licet unius ordinis virum alterius uxorem deducere, neque exercitium mutare, neque enim fas est militem agrum colere, nec philosophari artificem.

Dio Sic. lib 11 cap 10.

The girls receive their instruction under the eye of their parents, which seldom consists in any thing but the duties prescribed to them by their religion.

While women are under those monthly visitations that are peculiar to their sex, they quit their husband's bed, and retire to a separate apartment; nor do they even eat in society, until they have bathed and purified themselves.

The practice of burning the dead is almost universal; and that of the widow burning herself on the funeral pile with the body of her deceased husband still exists. It seems to have been the intention of the Mahomedan government to discourage a practice so shocking to humanity; but the governors of the provinces are accused of having employed the prejudice of the Hindoos to gratify their avarice,

rice, by conniving at it for a sum of money. It at present prevails most in the Mahratta dominions, and in the countries of the ancient Rajahs, where instances of the kind are frequently to be met with, particularly in families of high distinction. In the territories belonging to the English, it has every where been opposed, and rarely happens there unless it be done secretly, or before those who may have authority to prevent it can be sufficiently apprized. The law rather recommends than requires it, as it only says “It is *proper* for a woman to burn herself with her husband’s corpse,” — and future blessings are promised as a reward for doing so. But in case the widow should prefer to live, she is enjoined to observe inviolable chastity, to cut off her hair, and not to wear jewels or any other ornament. There are nevertheless some particular cases in which it is even forbidden. A woman is not to

burn

burn herself, if she be with child ; or if her husband died at a distance from her, unless she can procure his girdle and turban to be placed on the funeral pile. The intention of so barbarous a practice is sufficiently evident ; and in all Oriental countries, the superiority and security of the husband, and the preservation of his domestic authority, seem to have been a main object with legislators.

Such is the influence of custom, and the sense of shame, that a woman of the highest birth, brought up with the care and delicacy suitable to her rank, and possessing that timidity and gentleness of manners natural to her sex, and for which the women of Hindostan are so eminently distinguished, will undergo this awful sacrifice with as much fortitude and composure as ever were exhibited by any hero or philosopher of antiquity.

I never

I never was present at such a ceremony, but a person of my acquaintance, who happened to see one, gave me the following description of it.

“ A funeral pile being erected on a piece
“ of ground that was consecrated to the
“ purpose, the body of the Rajah was
“ brought from the fort, accompanied by
“ many Brahmans, and others, and fol-
“ lowed by the widow, attended by rela-
“ tions of both sexes. Being arrived at
“ the funeral pile, the body was placed on
“ it, and certain ceremonies being per-
“ formed, the widow took leave of her rela-
“ tions. She embraced those of her own sex;
“ took off some jewels that she wore, and
“ distributed them among them, as the last
“ tokens of her affection. The women ap-
“ peared to be greatly afflicted; some silently
“ weeping, and others making excessive la-
“ mentations. But she was perfectly com-
“ posed, smiled, and endeavoured to comfort
“ them. She then advanced to the pile, and
“ in a solemn manner walked round it. She

“ stopped ; and after contemplating the
 “ corpse, touched the feet with her hand, and
 “ raised it to her forehead, inclining her
 “ body forwards. She then saluted the spec-
 “ tators in the same manner ; and with
 “ the assistance of the Brahmans mounted
 “ the pile, and seated herself by the side
 “ of the corpse. Some who stood near her
 “ with torches in their hands, set fire to it,
 “ and, as it was composed of dry wood,
 “ straw, and other combustible materials,
 “ it was instantly in a flame. The smoke
 “ was at first so great, that I imagine this
 “ unfortunate young victim must have
 “ been immediately suffocated, which, I
 “ own, afforded me a sort of melancholy
 “ comfort, from the idea that her suffer-
 “ ings would soon be ended.”

Mr. Holwell gives a very particular account of a ceremony of the same kind, which I shall insert from his *Mythology and Cosmogony of the Gentoos* * :

* Or Hindoos.

“ At

“ At five of the clock in the morning
“ of the 4th of February 1742-3, died
“ Rhaam Chund Pundit, of the Maharatta
“ tribe, aged twenty-eight years. His
“ widow (for he had but one wife), aged
“ between seventeen and eighteen, as soon
“ as he expired, disdaining to wait the
“ term allowed her for reflection, imme-
“ diately declared to the Brahmans and
“ witnesses present her resolution to burn.
“ As the family was of no small consider-
“ ation, all the merchants of Cossimbazaar,
“ and her relations, left no arguments un-
“ essayed to dissuade her from it.—Lady
“ Russel, with the tenderest humanity, sent
“ her several messages to the same pur-
“ pose;—the infant state of her children
“ (two girls and a boy, the eldest not four
“ years of age), and the terrors and pain of
“ the death she sought, were painted to her
“ in the strongest and most lively colouring;
“ —she was deaf to all;—she gratefully
“ thanked Lady Russel, and sent her word,

“ she had now nothing to live for, but recommended her children to her protection. When the torments of burning were urged *in terrorem* to her, she, with a resolved and calm countenance, put her finger into the fire, and held it there a considerable time; she then, with one hand, put fire in the palm of the other, sprinkled incense on it, and fumigated the Brahmans. The consideration of her children left destitute of a parent was again urged to her.—She replied, *He that made them, will take care of them.* She was at last given to understand, she should not be permitted to burn; this, for a short space, seemed to give her deep affliction, but soon recollecting herself, she told them, death was in her power, and that if she was not allowed to burn, according to the principles of her *cast*, she would starve herself. Her friends, finding her thus peremptory and resolved, were obliged at last to assent.

“ The

“ The body of the deceased was carried
“ down to the water side, early the fol-
“ lowing morning ; the widow followed
“ about ten o’clock, accompanied by three
“ very principal Brahmans, her children,
“ parents, and relations, and a numerous
“ concourse of people.

“ The order of leave for her burning
“ did not arrive from Hosseyn Khan,
“ Fouzdaar of Morshadabad, until after
“ one, and it was then brought by one
“ of the Soubah’s own officers, who had
“ orders to see that she burnt voluntarily.
“ The time they waited for the order was
“ employed in praying with the Brahmans,
“ and washing in the Ganges ; as soon as
“ it arrived, she retired and stayed for the
“ space of half an hour in the midst of her
“ female relations, amongst whom was her
“ mother ; she then divested herself of her
“ bracelets and other ornaments, and tied
“ them in a cloth, which hung like an

“ apron before her, and was conducted by
“ her female relations to one corner of the
“ pile. On the pile was an arched arbor
“ formed of dry sticks, boughs and leaves,
“ open only at one end to admit her en-
“ trance; in this the body of the deceased
“ was deposited, his head at the end op-
“ posite to the opening. At the corner of
“ the pile to which she had been conducted,
“ the Brahmins had made a small fire,
“ around which she and the three Brahm-
“ mans sat for some minutes; one of them
“ gave into her hand a leaf of the *bale* tree
“ (the wood commonly consecrated to
“ form part of the funeral pile) with fun-
“ dry things on it, which she threw into
“ the fire; one of the others gave her a
“ second leaf, which she held over the
“ flame, whilst he dropped three times
“ some *gbee** on it, which melted, and
“ fell into the fire (these two operations

* A kind of butter

“ were

" were preparatory symbols of her ap-
 " proaching dissolution by fire); and
 " whilst they were performing this, the
 " third Brahman read to her some portions
 " of the Aughtorrah Bhade*, and asked
 " her some questions, to which she an-
 " swered with a steady and serene coun-
 " tenance; but the noise was so great we
 " could not understand what she said, al-
 " though we were within a yard of her.
 " These over, she was led with great
 " solemnity three times round the pile, the
 " Brahmans reading before her; when she
 " came the third time to the small fire, she
 " stopped, took her rings off her toes and
 " fingers, and put them to her other or-
 " naments: here she took a solemn
 " majestic leave of her children, parents,
 " and relations; after which, one of the
 " Brahmans dipped a large wick of cotton
 " in some *gbee*, and gave it ready lighted

* *Ved*. See SKETCH V. page 128.

“ into her hand, and led her to the open
“ side of the arbor ; there all the Brah-
“ mans fell at her feet. After she had
“ blessed them, they retired weeping. By
“ two steps she ascended the pile, and en-
“ tered the arbor ; on her entrance she
“ made a profound reverence at the feet
“ of the deceased, and advanced and seated
“ herself by his head ; she looked, in silent
“ meditation, on his face, for the space
“ of a minute, then set fire to the arbor
“ in three places ; observing that she
“ had set fire to leeward, and that the
“ flames blew from her, she rose and set
“ fire to windward, and resumed her sta-
“ tion. Ensign Daniel with his cane sepa-
“ rated the grass and leaves on the wind-
“ ward side, by which means we had a
“ distinct view of her as she sat. With
“ what a dignity and undaunted counte-
“ nance she set fire to the pile the last
“ time, and assumed her seat, can only be
“ conceived, for words cannot convey a
“ just

“ just idea of her. The pile being of combustible materials, the supporters of the roof were presently consumed, and it tumbled upon her.”

Bernier, among other instances of similar sacrifices, gives the following very remarkable one.

“ Dans le tems que je passai de la ville d’Amedabad à Agra par dessus les terres des Rajas qui sont dans ces quartiers là, on nous donna nouvelles dans une bourse, où se reposoit la caravane à l’ombre en attendant la fraîcheur de soir pour partir, qu’une femme s’en alloit à l’heure même se bruler avec le corps de son mari. Je me levai incontinent et m’en allai tout courant sur le bord d’un grand réservoir d’eau où se devoit faire l’action. Je vis en bas dans ce réservoir, qui étoit presque à sec, une grande fosse pleine de bois, un corps mort étendu dessus, une femme, “ qui

“ qui de loin me parût assez bien faite,
“ assise sur ce même bucher, quatre ou cinq
“ Brahmens qui y mettoient le feu de tous
“ cotés, cinq femmes de mediocre age et
“ assez bien vêtues qui se tenoient par la
“ main en chantant et en dansant à l'entour
“ de la fosse, et une grande foule de monde,
“ d'hommes et de femmes qui regardoient.
“ La bucher fut incontinent tout en feu,
“ parceque on avoit jetté dessus quantité
“ d'huile et de beurre, et je vis dans ce tems
“ au travers des flammes, que le feu se
“ prenoit aux habits de la femme, qui
“ etoient frottée d'huille de senteur mêlée
“ avec de la poudre de sантaus et du safran.
“ Je vis tout cela, et ne remarquai point,
“ que la femme s'inquietât et se tourmentât
“ en aucune façon ; l'on disoit même jus-
“ ques là qu'on lui avoit entendu prononcer
“ avec beaucoup de force ces deux paroles,
“ *cinq, deux*, pour donner à entendre,
“ suivant certains sentiments particuliers et
“ populaires dans la Metempyscose, que
“ c'etoit

" c'etoit pour la cinquieme fois qu'elle se
 " bruloit avec son meme mari, et qu'il n'en
 " restoit plus que deux pour la perfection;
 " comme si elle eut eu alors cette remi-
 " niscence ou quelque esprit prophetique.
 " Ce ne fut pas là la fin de cette infernale
 " tragedie. Je croyois que ce n'etoit que
 " par ceremonie que ces cinq femmes chan-
 " toient en dansoient à l'entour de la fosse;
 " mais je fus bien etonnè lorsque la flamme
 " s'etant prise aux habits d'une entr'elles,
 " qu'elle se laissa aller la tete la premiere
 " dans la fosse, et qu'ensuite une autre ac-
 " cablée de la flamme et de la fumée, en fit
 " autant que la premiere; mon etonne-
 " ment redoublant par après, quand je vis
 " que les trois qui restoient se reprirent par
 " la main, continuèrent le branle sans s'ef-
 " frayer, et qu'enfin les unes après les au-
 " tres, elles se precipiterent dans le feu,
 " comme avoient fait leurs compagnes. Il
 " m'ennuyoit bien de ce que je ne favois ce
 " que cela vouloit dire, mais j'appris in-

" continent

“ continent que c'étoient cinq esclaves qui
“ voyant que leur maîtresse étoit extrême-
“ ment affligée de la maladie de son mari,
“ et qu'elle lui avoit promis de ne lui
“ point survivre, et de se brûler avec lui,
“ se laissèrent aussi toucher de compassion,
“ et de tendresse envers cette maîtresse, et
“ s'engagerent de parole de la suivre dans
“ sa résolution, et de se brûler avec elle.
“ Plusieurs personnes alors que je consultoïs
“ sur ce brûlement des femmes avec le corps
“ de leurs maîtres, me voulurent persuader
“ que ce qu'elles en faisoient n'étoit que
“ par amitié qu'elles avoient eue pour eux.
“ Mais j'ai bien reconnu depuis, que ce
“ n'étoit qu'un effet de l'opinion, de la
“ prévention, de la coutume, et que les
“ mères, infatigées dès leur jeunesse de cette
“ superstition, comme d'une chose très
“ vertueuse, très louable, et inévitable à
“ une femme d'honneur, en infatiguoient de
“ même l'esprit de leurs filles de leur tendre
“ jeunesse, quoiqu'au fond ce n'ait jamais
“ été

“ été qu'un artifice des hommes, pour
“ s'affujetir davantage leurs femmes*.”

Two English officers, who were in the service of the Nabob of Arcot, being present at one of these ceremonies in the province of Tanjour, were so affected by it, that they drew their swords and rescued the woman. But although she was immediately restored to her relations, and it clearly appeared that they had not used any kind of liberty with her, nor had any other motive for what they did but the sudden impulse of humanity; the Brahmans positively rejected her solicitations for permission to burn herself afterwards; saying, she was polluted, and had lost the virtues of her *cast*. To satisfy them for the insult, the officers were put under an arrest, and afterwards sent to serve in a different part of the country.

* See Bernier, vol. II page 111 12mo edit d'Amsterdam, 1725.

A Rajah, in one of those provinces that are under the dominion of the English, being dangerously ill, it was privately communicated to the person who commanded in the province, that his wife, in case of his death, intended to burn herself with his body. The Rajah had an only child, a boy of about five years of age. The European commandant dispatched a native of distinction, in whom he had confidence, with instructions, if the Rajah died, to represent to his widow the danger to which her son must be exposed, if left to the doubtful care of ambitious relations, who had often attempted to disturb even the peace of his father: that to live for his sake, would be yielding an unnatural and imaginary duty to one natural and important; and that by discharging the office of a tender and prudent mother, she would best prove her affection and respect for the memory of her deceased husband. He was likewise desired to signify to the

Brahmans,

Brahmans, that should they attempt to proceed to the ceremony, an officer, who commanded a neighbouring garrison, had orders to prevent it. The fear of some public act of violence prevailed with the priests, and not the arguments; with which, on the contrary, they were highly offended, and even affected to treat them with much contempt. The Rajah died, and the widow, being a woman of sense and merit, was afterwards of infinite use to her son. Having thus a claim to the protection and good offices of the person who, it may be said, had forced her to live, she, through his means, enjoyed a degree of respect and consideration, which, according to the custom of the country, she must otherwise have lost. She obtained from him several marks of indulgence for her son, and in one of her letters she expressed herself to the following effect :

“ When

“ When you recollect that I am his
“ mother, and that you prevailed on me to
“ dishonour myself for his sake, you will
“ cease to be offended at my soliciting this
“ favour for him. You forced a duty on
“ me, which does not belong to our sex * :
“ if I fail in the execution of it, I shall be
“ the reproach of all who are allied to me;
“ if I succeed, and this country flourish,
“ my offence may be forgotten.—my hap-
“ pines therefore depends on you, on
“ mine, depends that of many.—consider
“ this, and determine ”

The Hindoos sometimes erect a chapel
on the spot where one of these sacrifices has
been performed; both on account of the
soul of the deceased, and as a trophy of her
virtue.

I remember to have seen one of these
places, where the spot on which the funeral

* Meaning the direction of his affairs

pile had been erected was inclosed, and covered with bamboos, formed into a kind of bower, planted with flowering creepers. The inside was set round with flowers, and at one end there was an image.

Diodorus Siculus gives a remarkable instance of a young Indian princess that burnt herself with the body of her husband, who was killed while commanding the Indian troops that assisted Antigonus against Eumenes.

The funeral obsequies are always performed at night, generally within twenty-four hours after decease; and the heat of the climate renders it necessary not to delay them. As soon as a person dies, advice is sent to all the relations, and those who live in the neighbourhood repair to the house, to condole with the family, and attend the funeral. A Brahman presides over the ceremony, and all the kinsmen who are to assist at it shave

and wash themselves. The Brahman having likewise performed his ablutions, blesses and purifies the house, sprinkling it with consecrated water. The principal relation, or mourner, addressing himself to the dead, calls out his name, and, with those present, joins the Brahman in praying the gods to be favourable to him. The prayer being ended, they perform a kind of sacrifice with a fire made of the sacred grafts, *koas*, into which they throw incense and the ashes of burnt cow-dung. The Brahman again repeats several prayers; a barber shaves the deceased, and pares his nails; after which the assistants wash the body, rub it with the dust of sandal wood, paint on the forehead the mark of the *caft*, and cover it with a clean robe. It is then placed on a palankeen, adorned with flowers; and, preceded by persons with large trumpets, and *tam-tams*, or small drums, it is carried to the ground destined for the performance of the funeral rites, which is always at some

distance from the towns. The relations and friends follow it, and when the procession arrives near to the funeral pile, the corpse is put down, and a sacrifice is performed to the aerial spirits, or genii of the place. After the body has been examined, to see if there be any signs of life, it is placed on the pile, and one of the relations, having a torch given to him by a Brahman, sets fire to it with his back turned towards the corpse. The others assist in lighting it, some are employed in burning perfumes; and all make lamentations, or repeat prayers, accompanied by the *tam-tams* and other instruments. A sacrifice is afterwards performed to the manes of the deceased, which is repeated on the same spot for several days successively. When the pile is burnt out, they sprinkle the ashes with milk and consecrated water. The bones are gathered up with great care, and put into an earthen vase, which is kept until an opportunity be found of throwing

it, if possible, into the Ganges, or, if that be at too great a distance, into some other sacred river.

Many believe that some souls are sent back to the spot where their bodies were burnt, or where their ashes are preserved, to wait there until the new bodies they are destined to occupy, be ready for their reception. This appears to correspond with an opinion of Plato, which, with many other tenets of that philosopher, was adopted by the early Christians: and an ordinance of the Romish church is still extant, prohibiting having lights or making merriments in church-yards at night, lest they should disturb the souls that might come thither.

It must have been observed, that the descriptions I have given of the ceremonies attending the marriages and funerals of the Hindoos, are confined to those of persons of opulence or rank; people of inferior fortune

fortune naturally proportion their expence to their situation and means.

Some Hindoos, though few, bury the dead; and it is said that among these it is the duty of the widow to bury herself with the body of her husband. The religious ceremonies being performed, she descends into the grave with him, and taking the body in her arms, is with it covered with the earth. I cannot recollect, in the countries in which I have been, to have heard of more than two instances of this horrid ceremony*.

Notwith-

* Bernier, after speaking of women who burn themselves, says " Ce sont certainement des choses bien " barbares et bien cruelles, mais ce que font les " Brahmens dans quelques endroits des Indes est bien " autant ou plus Car, au lieu de bruler ces femmes, " qui veulent mourir apres la mort de leur maris, ils " les enterrent peu à peu toutes vives, jusqu'à la gorge,

Notwithstanding the extreme heat of the climate in the southern parts of Hindostan, and the generally delicate constitutions of the natives, many examples are to be found of extraordinary longevity, both among the Mahomedans and Hindoos. Aurengzebe, after all the fatigues he had undergone, died at the age of 90, retaining his fortitude and other mental faculties to the last: the celebrated Nizam al Mulk died at the age of 104: and La Croze mentions an instance of a Hindoo, who was converted to Christianity at Tana, at 139; an age so much beyond the ordinary race of mortals in any country, that I am inclined to entertain doubts of the correctness of the missionary, though it is positively asserted.

“ et puis tout d'un coup se jettent deux ou trois dessus, leurs tordent le cou, et lesachevent d'étouffer ”

See likewise Voyages de M DELLON, en 1668, tome i, page 143, &c. 12^{mo} Edit. Amsterdam

The

The Hindoos are naturally cheerful, and are fond of conversation, of play, and of sports. They will spend almost the whole night in seeing dancing, and hearing music; yet none dance but the women, whose profession it is, and who devote themselves to the pleasure and amusement of the public.

They are nevertheless extremely sober; they eat only twice a day, in the morning and evening. It has been already observed, that none of the four *castes* are allowed to taste any intoxicating liquor; and even those who may eat meat, are advised to do it sparingly.

Their food is prepared in earthen pots instead of plates and dishes, they use broad leaves, generally of the palm or plantain tree, neatly sewn together with a blade of dry grass, and which are thrown away, and renewed, at every meal. Like the inhabitants of most eastern countries, they use neither forks nor spoons, but only the fingers

gers of the right hand, and are scrupulously nice in washing both before and after meals. The left hand is reserved for such offices as are judged to be uncleanly.

With them modes and fashions are unknown; and their dresses, like their customs, are the same to-day that they were, I suppose, at the beginning of the Kaly-Youg.

Almost all the Hindoos shave the head, except a lock on the back part of it, which is covered by their turbans; and they likewise shave their beards, leaving only small whiskers, which they preserve with neatness and care*.

The Brahmans who officiate at the temples generally go with their heads uncover-

* The Kashmirians, however, and a few others, let their beards grow about a couple of inches long.

ed, and the upper part of the body naked. The Zennar *, or sacred string, is hung round the body from the left shoulder; a piece of white cotton cloth is wrapped round the loins, which descends under the knee, but lower on the left side than on the other; and in cold weather, they sometimes cover their bodies with a shawl, and their heads with a red cap.

The Khatries, and in general those who inhabit the country and villages, wear a piece of cotton cloth wrapped round the loins as above described; another piece of finer cloth, generally muslin, is thrown

* The Zennar is made of a particular kind of perennial cotton called Nerma. It is composed of a certain number of threads of a fixed length the Zennar worn by the Khatries has fewer threads than that worn by the Brahmans, and that worn by the Bhyse fewer than that worn by the Khatries, but those of the Soodra cast are excluded from this distinction, none of them being permitted to wear it.

over the left shoulder, and hangs round the body, something in the manner of a Highlander's plaid; a piece of clear muslin, almost in the shape of a handkerchief, is wrapped very neatly round the head. In the ears, which are always exposed, all the Hindoos wear large gold rings, ornamented, according to their taste, or means, with diamonds, rubies, or other precious stones.

Some, instead of the cloth hung over the shoulder, wear a Jama *, or long muslin robe, neatly shaped to the upper part of the body, falling very full from thence, and extending so low as almost entirely to cover the feet. A muslin sash is wrapped round the waist, the ends of which are generally ornamented with a worked border and fringe.

* The Mahomedans also wear a Jama, but that worn by them crosses over, and ties on the right side of the breast, and that of the Hindoos on the left

The lower classes seldom wear any thing but a turban on their heads, a piece of coarse cotton cloth round their middle, and instead of slippers use sandals.

The slippers are constantly put off on going into an apartment, and left at the entrance, or given to an attendant; nor is it possible but they must be shocked at the usual practice of Europeans, in walking with their shoes on the clean linen cloth or carpets on which they sit, and occasionally lie down. But to this, as to other encroachments on their customs, they patiently submit, and even without any appearance of ill humour.

The dress of the women varies a little, but not materially; and the distinction, as among the men, consists chiefly in the fineness of the cloth, and the number and value of their jewels. They in general wear a close jacket, which only extends down-

downwards to cover the breasts, but completely shews their form. It has tight sleeves, that reach about half way from the shoulder to the elbow ; and a narrow border round all the edges, painted or embroidered in different colours. A piece of white cotton cloth, wrapped several times round the loins, and falling down over the legs almost to the ankle on one side, but not quite so low on the other, serves as a petticoat. A wide piece of muslin is thrown over the left shoulder, which, passing under the right arm, is crossed round the middle, and being fastened by tucking part of it under the piece of cloth that is wrapped round the loins, hangs down to the feet. They sometimes lift one end of this piece of muslin, and spread it over the head, to serve as a hood or veil. The hair is commonly rolled up into a knot, or bunch, towards the back of the head, which is fastened with a gold bodkin ; it is ornamented with jewels : and some have curls that hang before

fore and behind the ears. They wear bracelets on their arms, rings in their ears, on their fingers, their ankles, and toes, and sometimes a small ring on one side of the nostril.

In Kashmir they wear a jacket like other Hindoo women, a petticoat with a painted border, the hair plaited and hanging down behind, and a muslin veil, that covers the head, and falls down below the middle *.

The Hindoos are averse to many of those accomplishments in women that are so justly admired by Europeans. They say, they would be injurious to that simplicity of manners, and decorum of behaviour, which are requisite to render them estimable in their families. that, by too much en-

* Mr. Forster.

gaging the mind, they would lead their attention away from their children and husband, and give them a disrelish to those cares to which they think Providence has designed them. and, as they strictly adhere to this opinion, there are few Hindoo women to be found who can either read or write.

But the dancing women, who are the votaries of pleasure, are taught every qualification which they imagine may tend to captivate and entertain the other sex. They compose a separate class, live under the protection of government, and according to their own particular rules.

In the code of Gentoo laws and customs it is said: " If a dancing girl commit a " crime that renders her property liable to " confiscation, the magistrate shall confiscate " all her effects, except her clothes, jewels, " and dwelling. In the same manner, to
" a soldier

“ a soldier shall be left his implements of war ; and to a man exercising any profession, the implements of that profession shall be exempted from the confiscation of the rest of his property.”

The dancing women eat meat of any kind, except beef. They even drink spirituous liquors, which perhaps may have led the Greeks who accompanied Alexander to imagine that the other Hindoos did the same.

They appear in a variety of dresses. Beside those that have been already mentioned, they sometimes wear trowsers, like the Persians ; a Jama of worked muslin, or gold or silver tissue ; the hair plaited and hanging down behind, with spiral curls on each side of the face ; and to the gold or silver rings on the ankles, in some of their dances they attach small bells of the same metals. The figures of the Bacchantes, that

that are to be met with in antique paintings and bas reliefs, may serve as exact representations of some of the dancing women in Hindostan.

No religious ceremony, or festival of any kind, is thought to be performed with requisite order and magnificence, unless accompanied by dancing; and every temple has a set of dancers belonging to it, which is more or less numerous, according to the size and wealth of the temple. In their early infancy, the dancers are dedicated to its service with religious solemnity, and from its revenue they are maintained and brought up. The women are taught music and dancing, and not unfrequently to read and write. The dancers are excluded from marriage,—their daughters follow the footsteps of their mothers, and the sons are taught to play on various musical instruments.

In a country of such vast extent of latitude, the complexion as well as the physical

construction of the people must be liable to considerable variation ; those in the northern, being more fair and robust than those in the southern, provinces. But the Hindoo women, in general, are finely shaped, gentle in their manners, and have something soft and musical in their voices ¹.

All

* Mr. Forster, in his letter from Kashmir, dated in April 1783, speaking of the women, says.

“ They have a bright, olive complexion, fine features, and are delicately shaped. There is a pleasing freedom in their manners, without any tendency to immodesty, which seems the result of that confidence which the Hindoo husbands in general repose in their wives ”

Doctor Robertson says (p 342. in note 11 to the Appendix), “ The custom of secluding women, and the strictness with which they are confined, is likewise supposed to have been introduced by the Mahomedans ” And afterwards, “ But while I mention this remark, it is proper likewise to observe, that, from a passage in Strabo, there is reason to think,

All Hindoo families are governed by the male senior, to whom great respect is shown ; nor will a son sit down in the pre-

“ think, that, in the age of Alexander the Great, wo-
 “ men in India were guarded with the same jealous
 “ attention as at present. *When their princes, says he*
 “ (copying Megasthenes), *set out upon a public hunt,*
 “ *they are accompanied by a number of their women,* but,
 “ *along the road in which they travel, ropes are stretched on*
 “ *each side, and if any man approach near to them, he is*
 “ *instantly put to death.*” But it should be remembered
 that Megasthenes is allowed to be the most fabulous
 of writers. It is very probable, that guards were then
 stationed to keep off the multitude, as they are now,
 and that the imagination of Megasthenes has added the
 ropes along the road, and the punishment of death, to
 those who came within them. But as far as my own
 knowledge and inquiries extend, I have never found
 that the Hindoo women were debarred the society of
 the men and, though they may hide themselves from
 the sight of rude intruding foreigners, they, even
 among the Brahmans, in their families, mingle freely
 with those of the other sex

sake of coolness, and to avoid the trouble of stairs, they are generally but of one story. On the outside of the house, and on each side of the door, is a narrow *viranda*, or gallery, covered by the slope of the roof, which projects over it, and which, as far as the gallery extends, is supported by brick or wooden pillars. The floor of the gallery is raised about thirty inches above the level of the street, and *Peons*, and bearers of *palankeens*, are generally found sitting and lying down there. The entrance leads into a court, part of which is also surrounded by a gallery like that without. On one side of the court, there is a large room, on a level with the floor of the gallery, and open in front, which is spread with mats and carpets, and these again covered with white cotton cloth. Here the master of the house receives visits, and transacts his business. The entrances from this court to the private apartments and offices, are by very small doors. The houses may be more or

less extensive, may have one or more courts or public rooms; but they are commonly built on a plan similar to that I have described. In the northern part of Hindostan, however, houses of two and three stories are very frequent; and ruins of palaces are to be met with over all the country, which announce the splendor and magnificence of its ancient princes.

In the code of Gentoo laws, we find a prohibition of the use of fire-arms; which, as the translator observes, in records of such unfathomable antiquity, must cause a considerable degree of surprise. The word in Sanskrit is *agny aśter*, or weapons of fire; and mention is also made of *śhet agny*, or the weapon that kills a hundred men at once, which is translated *cannon*. The Pooran Sastra * ascribes the invention of these destructive engines to the artist Baesh-

* See second note, page 125.

vookerma, or *Visvacarma*, who, according to Sir William Jones, is the Vulcan of the Hindoos, and is said to have forged all the weapons for the war that was maintained in the Sutty Youg between Dewta and Affoor, or the good and evil spirits.

It is certain, that even in those parts of Hindostan that never were frequented either by Mahomedans or Europeans, we have met with rockets, a weapon which the natives almost universally employ in war. The rocket consists of a tube of iron, about eight inches long, and an inch and a half in diameter, closed at one end *. It is filled in the same manner as an ordinary sky-rocket, and fastened towards the end of a piece of bamboo, scarcely as thick as a walking cane, and about four feet long, which is pointed with iron. At the opposite end of the tube from the iron point,

* See the title-page, vol. ii.

or that towards the head of the shaft, is the match. The man who uses it, points the end of the shaft that is shod with iron, to the object to which he means to direct it; and, setting fire to the match, it goes off with great velocity. By the irregularity of its motion, it is difficult to be avoided, and sometimes acts with considerable effect, especially among cavalry.

Fire balls, or blue lights, employed in besieged places in the night, to observe the motions of besiegers, are, I believe, to be found in every part of Hindostan, and in greater perfection than any that are made in Europe. Fire-works seem to have been a principal article of amusement with the Hindoos from the earliest times, and are constantly used on occasions of rejoicing.

I would not, however, venture positively to affirm, that gunpowder, granulated, or exactly

exactly such as is made at present, was known to the Hindoos before it was discovered by the Europeans. But it seems evident that they knew, much earlier than we did, a composition that possessed some of its qualities, and gave bodies a projectile motion. Had they received the discovery of it from strangers, they would have received at the same time the weapons with which it is employed; and, in that case, would not have had recourse to the less ingenious invention of the rocket; though, being accustomed to this weapon, they may still continue to use it.

The *shet-agny* I confess I am at a loss to account for, unless it mean those cavities that have been found in some of their fortresses, hewn in the solid rocks, and formed to a certain elevation, for the purpose of throwing stones on besiegers, in the manner that shells are thrown from mortars.

A composition of a similar kind with gunpowder, was found in use among the Chinese. Some have pretended, that the art of making it was communicated to them by Europeans, which has been confuted by others, who allege that it was invented by themselves. But there are several reasons to induce me to believe, that the people of Pegu, Siam, and China, received many of their improvements from Hindostan.

Though chariots of war are no longer used, they are frequently mentioned in their ancient writings. “ The horse, “ chariots, elephants, and infantry, are “ in Sanskrit called, *the four members* “ *of an army* *. On each flank, the “ horse; on the two flanks of the horse,

* Mr. Wilkins.

“ the

“ the chariots ; on the two flanks of the
“ chariots, the elephants, &c. ”

In the same article of the Hindoo laws, by which fire-arms and poisoned weapons are forbidden, it is also said “ Nor shall “ he (meaning the prince) slay in war an “ eunuch, nor any person, who, putting “ his hands together, shall supplicate for “ quarter, nor any one who has no means “ of escape ; nor any one who is sitting “ down ; nor one who says, ‘ *I am become*

* The Heetopades.

Quintus Curtius says,—*Summa virium in curribus*—
Senos viros singuli vehebant, duos clypeatos, duos sagit-
tarios ab utroque latere dispositos, cæteri aurigæ erant,
haud sane inermes, quippe jacula complura, ubi comi-
nus preliandum erat, omisis habens, in hostem ingerebant.
Cæterum viri ullus usus hujus auxiliu eo die fuit Nam-
que, ut suprà dictum est, imber violentius quam alias
fusus, campos labricos et inequitabiles fecerat gravesque,
& propemodum immobiles currus, illuvie & voraginibus
hærebant Q Curt. lib. viii cap. 14.

“ *of your party*; nor any man who is
“ asleep; nor any one who is naked, nor
“ any one who is not employed in war, or
“ who is come to see the battle; nor any
“ one whilst he is fighting with another;
“ nor any one whose weapons are broken;
“ nor any one who is fearful of the fight,
“ and who runneth away.”

In these laws mention is made of the Purrekeh, or trial by ordeal, which was one of the first laws instituted by Moses among the Jews*. Fire or water were usually employed, but in India the mode varies, and is often determined by the choice of the parties. I remember a letter from a man of rank, who was accused of corresponding in time of war with the enemy, in which he says, “ Let my ac-

* See the fifth chapter of Numbers, from the 12th to the 31st verse.

“ cuser be produced ; let me see him
“ face to face ; let the most venomous
“ snakes be put into a pot ; let us put our
“ hands into it together ; let it be covered
“ for a certain time ; and he who remain-
“ eth unhurt, shall be innocent.”

This trial is always accompanied with the solemnities of a religious ceremony, and in some parts of India, it is said, the *onion* is introduced to render it more awful *. It is also mentioned, that in those parts

* Mr. Forster

In the relation of *William Metbold*, contained in *Thevenot*, he mentions Hindoos who abstain from eating the onion, which he ascribes to veins that are found in it resembling blood —But many other vegetables that are eat by them, contain veins, or fibres, of a finer red than those to be met with in the onion Their respect for this plant must therefore be assigned to some other cause

Schouten,

parts the use of that plant is abstained from; though a vegetable diet, without, I believe, any other restriction, is so strongly recommended. The *onion* having been also held in veneration by the Egyptians, if same idea really obtains in Hindostan, we should suppose that the natives of the one must have received it from those of the other country. That plant presents nothing, either in its appearance or qualities, to entitle it to peculiar respect; and the kind of awful regard paid to it, must therefore have arisen from some particular circumstance with which we are now unacquainted.

Schouten, in speaking of the Hindoos of Cambay and Guzerat, says,

“ Il y en a qui ne veulent point manger d'oignons, “ ni d'ail, ni d'œufs, ni de lait, ni d'autres choses “ semblables, ni rien qui soit rouge de peur qu'il n'y “ ait du sang.” Voyage de Gautier Schouten, tom i. p. 406. Edit. d'Amsterdam, 1708.

The high veneration in which the *Nymphaea Lotos** was held by the Egyptians, is fully known; and at this hour it is equally venerated by the Hindoos. Sir William Jones, in speaking of Brimha, Vishnou, and Shiva, as emblematical representations of the Deity, says,

“ The first operations of these three
“ powers are evidently described in the dif-
“ ferent *Pouranas*, by a number of alle-
“ gories; and from them we may deduce
“ *the Ionian philosophy of primæval water*,

* This species of the Lotos, as well as the Lybian Lotos, or *Rhamnus Lotos* of Linnæus, have been often mentioned by ancient authors. The best description, I believe, that has been given by any of the ancients of the *Nymphaea Lotos*, is to be found in Pliny, lib. xii. cap. 17. But the Lotos that gave the name and rise to the story of the Lotophages in Homer, is undoubtedly the *Rhamnus Lotos*, for a most accurate description of which, see the *Mémoire* of M. des Fontaines, delivered to the Academy of Sciences at Paris in 1787.

“ the doctrine of *the mundane egg*, and the
 “ veneration paid to the *Nymphaea* or
 “ *Lotos*, which was anciently revered in
 “ Egypt, as it is at present in Hindostan,
 “ Tibet, and Nepal. The Tibetians are said
 “ to embellish their temples and altars with
 “ it; and a native of Nepal made prostra-
 “ tions before it on entering my study,
 “ where the fine plant and beautiful flowers
 “ lay for examination *.”

With the Egyptians it ornamented the head of Osiris; it was struck upon their coins; it is to be found among the medals and engravings of the Greeks; and it still adorns some of the divinities of India.

It may, however, be observed, that the circumstances which probably gave rise to a veneration for the *Lotos*, were common to Egypt and to Hindostan, and

* *Asiatick Researches*, vol. 1 p. 243.

might

right have equally operated on the minds of a superstitious people, though entirely unacquainted with each other. Both the Hindoos and Egyptians paid adoration to the Sun, water was likewise revered by them the appearance, therefore, of a beautiful flower upon that element in the morning, as if to salute the rising God, and its closing and hiding itself on his disappearing in the evening, were circumstances that must soon have attracted notice, and, by the art of the priesthood, might easily be ascribed to something more than natural causes. But however plausible this way of arguing may appear, I think the kind of veneration shewn

* As the Nile in Egypt, so every river in Hindostan, from its beneficent effects, is the supposed offspring of some divinity. The Brimha-pooter, is the son of Brimha —The Ganga, or Ganges, flows from Vishnou —The Jumna, or Yamni, is descended from the Sun —The Krishna, the Bawany, &c all have some parent deity.

by both people for the Lotos, is so peculiarly alike, as to entitle it to stand as one of the many proofs that are to be found, of their near affinity to each other.

An abhorrence to the shedding of blood,—the offspring of nature, nursed by habit, and sanctified by religion;—the influence of the most regular of climates, which lessens the wants of life, and makes men averse to labour;—perhaps, also, the moderate use of animal food, and abstinence from spirituous liquors; contribute to render the Hindoos the mildest, and probably the most enervated, inhabitants of the globe*. That they should possess patience and re-

* In a country of such immense extent, there are undoubtedly exceptions to this general character, people accustomed to war acquire courage by being frequently exposed to danger, and, as has already been observed, the inhabitants of the northern parts of Hindostan are harder and stronger than those of the south

Signation under calamity, is perhaps not much to be wonderéd at, as the same causes that tend to damp exertion may produce those qualities ; but we have also numberless instances of firmness and active courage that occasion a considerable degree of surprise. The gentle, and generally timid Hindoo, while under the influence of his religion, or his ideas of duty and honour [—], will not only meet death with indifference, but embrace it by choice.

An

* Many notions of honour depend on certain received opinions. The Greek and Roman heroes do not seem to have been so susceptible of certain expressions of reproach, or to have resented them as affronts, to which a modern, of perhaps less virtue, would rather die than submit. Themistocles could say, “ Strike, but hear me”—Falsehood and treachery are held dishonourable every where—This may perhaps be denied, but I believe many travellers have fallen into error, by hastily judging of nations by what may have particularly happened to themselves and although these vices may be more prevalent in some countries than in others, I never knew of any country in which

An Englishman, whilst on a hunting party, hastily struck a Peon [†], for improperly letting loose a grey-hound. The Peon happened to be a Rajah-pout, which is the highest tribe of Hindoo soldiers. On receiving the blow, he started back with an appearance of horror and amazement, and drew his poignard. But again composing himself, and looking stedfastly at his master, he said, “ I am your servant, I ‘ have long eat your bread † . ”—and having

a person, who happened to be discovered in either, did, not endeavour to excuse and justify himself, and thus betray his consciousness of ignominy

* A Peon is properly a foot soldier. Men of rank have always Peons in their service. They wear a sabre and poignard. They attend their masters when they go abroad, carry messages, and are in general extremely faithful. Those of the proper Hindoo casts will not do any menial office, but Europeans frequently take *Parias*, or *outcasts*, into their service, whom they employ as Peons.

† The expression literally is, *I have long eat your rice*. Sometimes it is said, *I have long eat your salt*, as from the scarcity

ing pronounced this, he plunged the dagger into his own bosom. In those few words he surely pathetically expressed, “The arm that has been nourished by you, “shall not be employed to take away your “life; but, in sparing yours, I must give “up my own, as I cannot survive my dis-“honour.”

Some sepoys in the English service, being condemned to death on account of a mutiny, it was ordered that they should be blown off from cannon in front of the army. Some of the offenders being grenadiers, on seeing others who were not, led forth to suffer before them, they called out. “As we have generally shewn the “way on services of danger, why should “we be denied that distinction now?”

scarcity of that article in many parts of Hindostan, and its great importance as an ingredient in food, a very high value is attached to it

They walked towards the guns with firmness and composure ; requested to be spared the indignity of being tied ; and, placing their breasts to the muzzles of the cannon, were shot away. Though several had been condemned, the behaviour of these men operated so strongly on the feelings of the commanding officer, that the rest were pardoned.

The Rajah of Ongole having been driven from his possessions, after some fruitless attempts he resolved to make a last effort to recover them. He accordingly entered the province at the head of those who had still accompanied him, and was joined by many of his subjects. The English officer who commanded at Ongole for the Nabob of Arcot, marched to oppose him. They met : in the engagement the Rajah was killed by a musket shot, and most of his principal followers having also fallen, the rest of his troops were broken, and

and fled. The English commander*, being informed that a relation of the Rajah was on the field wounded, went up to him with an interpreter, to offer him his protection and assistance. He found him lying on the ground, and speaking to an attendant, of whom he was inquiring whether the Rajah's body had been carried off. Being informed that it had, without making any reply, he gave himself a wound with his poignard, of which he almost instantly expired.

When a Hindoo finds that life is near its end, he will talk of his approaching dissolution with great composure; and if near to the Ganges, or any other sacred river, will desire to be carried out to expire on its bank; nor will he do any thing to preserve life, that may be in any

* Lieutenant Colonel Thomas Fletcher.

way contrary to the rules of his cast or his religion. One of the natives, who was employed in an eminent post at an English settlement, being prevailed on in a dangerous illness to receive a visit from an European doctor, it was found that by long abstinence, which in sickness the Hindoos often carry to excess, the stomach would no longer retain any nourishment. The disorder likewise being of a putrid kind, the doctor wished to give *the bark* in strong wine ; but the Hindoo positively refused to take it, notwithstanding many arguments that were used both by the doctor, and the governor who accompanied him, and who had a considerable degree of influence over the Hindoo. They promised that it should remain an inviolable secret : but he replied with great calmness, *that he could not conceal it from himself*, and a few days afterwards fell a victim to his perseverance,

Though

Though I could add many examples both of active and patient courage, I shall conclude with relating the principal circumstances of a melancholy story, which has already been detailed by a justly esteemed historian*, and is commemorated and sung in ballads, according to the custom of Hindostan,

Monsieur de Buffy having, in 1757, led the army which he then commanded, into the provinces called the Northern Circars, the revenue of which had been, through his means, granted to the French by the Soubadar Salabat Jung, Vizaramrauze, Rajah of Vizianagaram, the most powerful of the Rajahs of Cicacole, was chiefly consulted by him on the affairs of that province, and enjoyed a principal share in his confidence. The Rajah, having either farmed the revenue of Cicacole at a certain rent, or being entrusted with the management of it, soon made use of the authority which this gave

* Mr Orme

him

him to gratify an animosity that had long occupied his mind.

The possessions of Rangarow, Rajah of Boobelî, bordered upon those of Viziarrauze, and disputes concerning their boundaries, and the diverting the course of streams^t, were very frequent. But the secret, and probably the most powerful cause of his hatred, was the consequence that Rangarow derived from his birth; to which the other, notwithstanding his superior wealth and possessions, aspired in vain. Rangarow enjoyed the honour of an illustrious ancestry, and could not always suppress the indignation which a consciousness of superior birth is apt to produce in an elevated mind, when exposed to the insolence of one of inferior ex-

^t In a country where water is so much required for cultivation, this is often the subject of great dissension between neighbouring proprietors of lands.

traction, to whom fortune has been more propitious ; he claimed his descent from the ancient kings of Orixá, and his person and family were universally respected. Viziaramrauze, comparatively with him, was but of mean extraction ; his family had been raised and enriched by intrigues at the courts of Mahomedan viceroys.— He took an early opportunity of writing to Rangarow, calling on him to attend him as the delegate of the government, and to account with him for his tribute. The other saw the danger to which he was exposed if he refused—the indignity, if he complied ; and his feelings being too powerful to yield to the suggestions of prudence, without deigning to reply, he wrote to Monsieur de Buffy, assuring him of his readiness to conform in every thing to his commands, except attending on his inveterate enemy ; a mortification he conjured him not to insist upon. The letter was probably intercepted by Viziaramrauze, and Rangarow's

Rangarow's silence and non-appearance were construed into contempt and disaffection. About the same time, some sepoys in the French service, with some of Viziaramrauze's Peons, in attempting to enter the Boobelî district, were driven back. The people of that country say, they were sent on purpose by him, without any communication to the Rajah, with a view to provoke resistance. But in whatever way it arose, this circumstance confirmed the opinion Monsieur de Bussy had been taught to entertain, and Viziaramrauze availed himself of that disposition, to persuade him to march towards Boobelî with their joint forces. When Rangarow was informed of the motion of the French army, and that Viziaramrauze accompanied it, the former attempt that had been made to enter his territory, and his letter not having been replied to, concurred in making him believe that his ruin was resolved. Being too proud to fly, or preferring any alternative

alternative to that of living as a suppliant in another country, he took the fatal resolution, instead of going and appealing to the justice of Monsieur de Bussy, to prepare for defence, and suffered himself to be shut up in a small and ill-constructed fort with his family and principal relations. The place was immediately attacked; the artillery soon made a breach in the walls, but the besieged, fighting with that courage which is produced by resentment and despair, repulsed an assault, though sustained for a considerable time. On the 24th of January 1758, a second assault was made and repulsed as the former, but the number of the besieged being now much diminished, Rangarow assembled his kinsmen, and informed them, " that as it was impossible to " defend the place much longer, or per- "haps even to resist another assault, he " had resolved not to outlive his misfor- "tunes, or expose himself and his family " to the humiliation of appearing as cap- "tives

“tives before a person he despised that
“he did not wish, however, that his ex-
“ample should have any influence on
“them, nor would he offer them any ad-
“vice: that having followed the dictates
“of his own mind, he left them to be
“guided by theirs; nor did he see that
“they stood in the same predicament
“that he did, for as the resentment of
“their enemies was directed entirely against
“himself, they would probably, after his
“death, be less inclined to severity.” But
they unanimously approved of his senti-
ments, and declared that they would not
survive him. He then sent for his only
child, an infant son, and taking him in
his arms, and addressing him as all that re-
mained of an ancient, illustrious, but un-
fortunate race of princes, he gave him his
dying blessing, and delivering him to the
care of two of his officers, in whose pru-
dence he could confide, he desired them to
conceal themselves with him in a secret place

till night, and endeavour to convey him to one of his friends, a Rajah, among the western mountains, with this message: "Rangarow sends you his son, as the last pledge of his confidence and affection."

The resolutions taken in this assembly being adopted by all who were in the place, they employed a short time in performing some religious ceremonies, and in taking a solemn leave of each other. Returning to their respective dwellings, they prepared them for the flames with straw, and such other combustible materials as they could procure. The women assisted them with alacrity and zeal, and every one received the wound of death, from the hand of the person to whom she was most nearly allied, or gave it with her own. This dreadful scene being closed, the men set fire to their houses, that they might yet see this last ceremony performed, and be certain that the bodies

bodies of their women should not be exposed to any insult.

The enemy observing the conflagration, had again mounted the breach at the time Rangarow and his followers returned to it. He fell by a musket-ball ; and every man who accompanied him was killed, as they disdained to receive quarter. The only living person found in the fort was an old Biahman, who related the dismal tale —

* I was told the circumstance as above related by some of the Rajahs of that part of the country, who had the means of being perfectly informed. The Boobeli district was in the possession of the Rajah of Vizianagaram not many years ago, though, I believe, Rangarow's son was then alive, and perhaps is now living. He was then supported by the benevolence of some of the Rajahs.

In Quintus Curtius we have an example similar to this — *Sed cum in obſidione perſeveraſſet, oppidam deſperatā ſalute, ignem ſubjecere tectis, ſe quoque ac liberos conjugetque incendio cremant. Quod cum ipsi augerent, hofles eſt nguerent, nova forma pugnae erat, delebant incole urbem, Izyles defendebant* Q Curt lib ix cip 4

Monsieur

Monsieur de Buffy, who is said to have been deeply affected by this horrid catastrophe, resolved to quit a place where every object recalled to his mind the unhappy fate of its late inhabitants. Notwithstanding the various revolutions which the empire had undergone, they still had retained a small and remote corner of the extensive possessions of their ancestors, which they might have continued to enjoy for many ages yet to come, but for the precipitancy of Europeans, who, on more occasions than this, have been the cause of much misery and wretchedness, by blindly taking part in Asiatic disputes, without properly inquiring into and understanding them.

The two officers to whose care Rangarow had confided his son, having successfully executed the trust that was committed to them, came disguised as Yogeys into the camp of Viziaramrauze the day preceding

that on which the army was to march from Boobeli. With the freedom allowed to those devotees, they took their station under a tree near his tent, without being questioned. In the night they privately entered it, by creeping on the ground, and cutting a hole in the side of it where there happened to be no sentinel. He was a corpulent unwieldy man : they found him lying on his bed asleep ; but awaking him, and telling him who they were, they struck him with their poignards. The guards, on hearing a noise, rushed in ; but Viziaramrauze was dead, being pierced with many wounds. Though they might, probably, have escaped by the way they came in, they did not attempt it, but standing by, and pointing to the body, said, "Look here, " we are satisfied." They related the means they had taken to avenge their chief ; and, having declared that no other knew their intention, or was concerned with them, they were put to death, satisfied with what they had

had done, and entirely resigned to receive their punishment *.

The Hindoos are great observers of decorum ; their manners are unaffected ; they possess much natural politeness, and have an extraordinary degree of caution in not saying or doing any thing which they imagine may offend. The Brahmans in general shew the least civility, which is owing to the precedence they assume over the other castes, and the deference that is continually shewn them.

Some years ago, the governor of an European settlement was invited with some

* For another proof of the contempt which the Hindoos have for life, when put in competition with their sentiments of honour or religion, see a remarkable instance of a Tanjorine officer, who burnt himself to death at Devi-Cotah when taken by the English—to be found in Orme's History of the Transactions of the British Nation in Hindostan, vol. i. p. 116

other gentlemen to a feast given by a Rajah on account of a wedding. It consisted, as their evening entertainments always do, of fireworks, dancing, and singing. The place where the Rajah received the guests, was a parterre, or small flower garden, surrounded by an arcade, or open gallery, spread with carpets, and, as is usual, these covered with white linen cloth. In the middle of the parterre, there was a bafon with a fountain. The guests entered by a gate in the centre of the building, opposite to the side where the Rajah sat; and walking up through the parterre, saluted him, and took their seats in the gallery. An elderly man, after having paid his compliments to the Rajah, inadvertently fell into the bafon. The attendants immediately ran to his assistance, and took him out. The words and looks of all the natives were highly expressive of concern; but when their anxiety had subsided, by being informed that he had not received

any injury, they were not a little surprised to observe some of the Europeans in an immoderate fit of laughter, for which they were entirely at a loss to account.

I remember a young Rajah, a boy of about twelve years old, who came to visit an Englishman, and though he never had seen any European before, his manner was polite and unembarrassed; neither did he express any surprise at dresses and objects that were entirely new to him. yet this did not proceed from apathy or want of observation, for I understood afterwards, that he was very inquisitive, and asked a variety of pertinent questions.

The mental as well as physical faculties of the human species seem to arrive sooner at maturity in Hindostan, than in colder climates; and it is not uncommon to see children behave and speak with a degree of gravity and propriety that seems in-

compatible with their age. But the mind, like the body, perhaps does not enjoy that vigour which is to be found in the natives of Europe. Besides moral causes, which undoubtedly have considerable effect, the *climate* certainly tends to enervate at least the body; it is less capable of bearing fatigue; the wants of life being few and easily procured, exertion is less excited; and every thing conduces to encourage indolence, and love of ease.

The venereal disease, that inveterate enemy of the human race, is to be met with in every part of Hindostan; and, I presume, existed there long before the discovery of America by Columbus. The idea that it was originally peculiar to that quarter of the globe, is certainly erroneous: Like many other general opinions, it was admitted without inquiry; but it now seems extremely questionable, whether it was even brought from thence into Europe.

Had it been carried into Hindostan by Europeans since the discovery of America, the epoch is so recent, and the evil so great, that in a country inhabited by an enlightened people, and in which there is a constant correspondence between the principal towns, the time when it appeared, and probably the manner in which it was introduced, would have been marked and handed down to us. But there is no such tradition to be found ; and it is but fair, therefore, to conclude, that the Hindoos were afflicted with it long before we became acquainted with them *.

* It appears, that this disease was found very prevalent in the island of Madagascar, by the early navigators thither. M DELLON, says, “ Au reste comme tous “ ces insulaires menent une vie dissolue et déreglée, la “ plus part sont infectés de maladies vénériennes, “ dont ils se guerissent d'une façon très particulière, “ &c.” See DELLON, vol. 1 page 44. edit. ut supra.

The gout, likewise, is every where found, though it seems milder in its effects, and less frequent, than in Europe, which may partly be owing to the extreme temperance of the people, and to the humour being in some degree carried off by the almost constant perspiration that is produced by the heat of the climate.

The small-pox, wherever it appears, is more rapid in its progress, and generally more fatal, than in colder countries. Villages may be seen almost wholly deserted by their inhabitants from the apprehension of this disorder; which circumstance, among other things, may serve as a proof, that they do not believe in predestination.

The Hindoos are prohibited under the severest penalty, that of losing their cast, from quitting Hindostan without permission; and the rules and restrictions with respect

respect to their diet, render it almost impossible, without some exemption from them. Whether merchants and bankers have a general dispensation, or travel by particular leave of the principal Brahmans at the places where they reside, we know not. but they and their agents now, as formerly, settle in different foreign countries, and perform the voyages necessary to their occupation. They, however, every where abstain from eating such food as is forbidden them by their laws, and observe, as far as possible, their ablutions, and other religious duties *.

There is a class of people, called *Banjaras*, that do not belong to any cast, or any particular part of Hindostan. They live in tents, and travel in separate bodies, each of which is governed by its own par-

* Mr Stuart, and others, who have visited those established in foreign countries.

ticular regulations. They come frequently to towns on the sea-coast, with oxen loaded with wheat and other articles; and, in exchange, take away spices, cotton, and woolen cloths; but principally salt, which they carry to the interior parts of the country. Many of these parties have some thousands of oxen belonging to them. They are rarely otherways molested, even in war, than by being sometimes pressed into the service of an army to carry baggage or provisions; but, as soon as their services are no longer wanted, they are paid and dismissed.

There are many monuments in India, which prove that the Hindoos, not only in the science of astronomy, but also in mechanics, and other arts, had a knowledge greatly superior to that which they now possess; and there is a particular character stamped on all their ancient works, which, like the pencil of a painter, distinguishes the original from the performance

ance of those who may have copied it, however excellent, or even superior, the copy may be. But though I do not pretend to give my opinion as decisive upon the subject, I cannot help observing, that in examining some statues of Egyptian workmanship, their strong resemblance to those of the Hindoos gave me the idea of a copy, in which some of the necessary parts of the original were left out. In the art of painting, the Hindoos certainly do not excel; nor does any thing remain to shew that they were ever much superior to what they now are. They are not so deficient in the art of colouring as in drawing, and they seem to be almost wholly ignorant of the principles of perspective. In sculpture, they appear to have made greater progress. Their statues, as I have before observed, bear a great resemblance to those of the Egyptians; and though in general they are rudely executed, and without much regard to anatomy, many of them discover a degree of skill scarcely surpassed by the best Grecian artists.

A proof of the once flourishing state of architecture among them, is to be found in some of their ancient temples. While the stupendous size of the towers, the height and solidity of the walls, the space that is enclosed by them, and the immense labour that the whole announces, excite our wonder, and impose respect, we find cause to admire the beauty, and often the simplicity, of their composition. Many are still in a state of perfect preservation, but others appear to be almost entirely constructed of the fragments of ancient works destroyed by the Mahomedans, and rebuilt by the pious Hindoos, when they had obtained a respite from persecution, but had lost their taste and knowledge in the arts. The temples at Joadpour are a remarkable instance of this fact; there, are to be seen columns standing upon ancient capitals, others supporting bases, and massy piers, constructed entirely of mutilated pieces of sculpture.

The study of medicine is followed in Hindostan, by persons who devote themselves

selves entirely to that profession. In their books are to be found the names, and supposed causes of almost all diseases that are known, and receipts for the remedies that are to be applied. They consult the pulse with much attention, and, perhaps aided by the great sensibility of their touch, they discern with exactness the least variation in its motion. In all bilious cases they prescribe copious purging, but are at all times averse to bleeding, or vomiting. In feverish complaints, they chiefly trust for a cure to extreme abstinence, and large draughts of *cangri*, or light gruel made of rice. Mr. Stuart, whom I have already quoted, being with Hyder Ally in the engagement in which he was defeated by the Mahrattas, was left on the field covered with wounds, and taken prisoner. Besides gun-shot wounds, he had many deep cuts on the head and arms with the sabre. He was put into a *choultry*; his wounds were examined; and no ball having lodged, they were washed

washed and tied up with fresh leaves, the names of which he does not remember. In fifteen days he was entirely out of danger, and able to move about; but during that time he had tasted nothing but *cangi*.

According to the accounts of the missionaries*, the Hindoos possess a considerable degree of knowledge in chemistry; and alchemy is as much in vogue and as ruinous in its consequences, as it was formerly in Europe.

We do not possess any sufficient knowledge of their music, to enable us to give an opinion upon it. But though some of their airs are very melodious, they seem to be but little advanced in that art, comparatively with the progress it has made in Europe.

* La Croze, vol. II p. 309.

They

They have a great variety of musical instruments. Those used in war are, a kind of great kettle drum, which is carried on a camel, and sometimes on an elephant; the Dole, a sort of long narrow drum, that is flung round the neck of the person who beats it; the Tamtam, a flat drum, resembling a tabor, but larger and louder; the Talan, or cymbal; and various sorts of trumpets. But instead of the trumpet, the mountaineers and inhabitants of the woods use a horn, and those on the sea-coast sometimes a large conch shell.

To accompany the dancers and singers, they generally use the Dole and Tamtam, by occasionally striking or rubbing them with their fingers; flutes of different sorts; small cymbals that are frequently made of silver; and the Bein, or *Vina*, a stringed instrument, which is played upon in the same manner

manner as the guitar, but is larger, and has greater powers *.

The Tary is a trumpet of great size and most lugubrious sound, which they sometimes use to announce the death of persons of distinction, and constantly at their funerals.

At the temples they occasionally use all their different instruments.

There are strollers, whose occupation is to intrap snakes, who use an instrument called Magouty, resembling a small bag-pipe, in order, as they pretend, to bring them from their lurking-places by the charm of their music. They carry a number of those reptiles with them in bags, which, though of the most venomous kind,

* See SKETCH VIII.

they take out with the naked hand ; and, throwing them on the ground, they are taught to rear and move about to the sound of the Magouty. They very gravely say, that by certain incantations, which *they only* are acquainted with, they cannot do them any harm. But it is probable, that the fangs which convey the poison are taken out ; though others say, that they only have the precaution to make them expend their venom, by frequently biting something previous to their shewing them.

Some of their jugglers are so extremely expert, that several of the early travellers and missionaries seem to have been fully persuaded, that many of their tricks were performed by supernatural powers, obtained by means of conjurations.

When we observe how few and simple the utensils are, that are employed by the

artisans in Hindostan of every kind, we must be surprised at the niceness and delicacy of some of their works, and the size and magnificence of others; for which nothing but the extreme attention and unwearied patience which characterise the inhabitants of that country can account.

The weaver early in the morning sets up his loom under the shade of a tree, and takes it down in the evening. The fine muslins are indeed woven within doors, the thread being too delicate to be exposed to the agitation of the air; but it is not uncommon, near manufacturing villages, to see groves full of looms employed in weaving the coarser cloths.

The silversmith often works for daily hire, and brings his whole apparatus to the house of the person who employs him. His furnace is a common earthen pot; his crucibles are made of clay mixed with

the ashes of cow-dung, and these, with a small anvil, a file, a hammer, and a pair of pincers, form a pretty exact list of the furniture of his shop. With clay, modelled with the fingers, he will imitate any thing that may be given to him; and some of their works in filligree are extremely delicate and curious.

The utensils of all the artisans and manufacturers partake of the same kind of simplicity.

Lacquering and gilding must have been long known to the Hindoos, and employed by them in various works of luxury and ornament. We find them in use all over Hindostan, though, in some parts, the lacquering is in a greater degree of perfection than in others¹.

In

Bernier, in speaking of the Kashmirians, says.

In the towns and villages, not only every cast, but each class of artisans and manufacturers, has its own particular quarter. The Chandalas and all unclean tribes are in some extremity by themselves, nor dare they even pass through the streets that are inhabited by any superior cast.

Rice is the principal article of nourishment of all the natives; and the first object of attention in the cultivation of it, is to have the soil plentifully supplied with water. If there be a scarcity of water, the harvest is scanty in proportion to it; and a succession of

“ Ils font des Palekys, des bois de lits, des coffres,
 “ des écrtoires, des cassettes, des cuillers et plusieurs
 “ autres sortes de petits ouvrages, qui ont une beauté
 “ toute particulière, et qui se distribuent par toutes
 “ les Indes. Ils savent y donner un vernis, et suivre
 “ et contrefaire si adroïtement les veines d'un certain
 “ bois, qui en a de fort belles, y appliquant des filets
 “ d'or, qu'il n'y a rien de plus beau”

Voyages de Bernier.

dry

dry weather in the rainy season is sure to produce a famine. In travelling through Hindostan, some opinion may be formed of the wisdom and benignity of the government, by the number, and state of preservation, of the tanks and water-courses*. Unhappily, in many of those countries that groan under a foreign yoke, these and other public works of utility or magnificence, being neglected, are going gradually to decay.

When the rice is grown to a certain height, it is plucked up, and transplanted in small parcels into fields of about a hundred yards square, which are separated from each other by ridges of earth, and daily supplied with water, that is let in upon them from the neighbouring tanks.

When the water in the tanks falls below the level of the channels that are made to

* See page 105.

Let it out, it is drawn by what is called on the coast of Coromandel a Picoti, a machine equally simple and ingenious. It is composed of a piece of timber, generally a palm-tree, fixed upright in the ground, supported on each side, and forked at the top to admit another piece, which moves transversely on a strong pin driven through the fork. The transverse timber is flat on one side, and has pieces of wood across it, in the manner of steps. At one end of this timber there is a large bucket, at the other a weight. A man walking down the steps throws the bucket into the well or tank; by going up, and by means of the weight, he raises it; and another person standing below empties it into a channel made to convey the water into the fields. The man who moves the machine may support himself by long bamboos that are fixed in the way of a railing from the top of the piece of upright timber towards the well. On emptying the buckets, they sing out the number

number that has been drawn, and add to it the name of *Samy*, or some other deity. Every garden has its Picotis, and every evening at sun-set you see them in motion, and hear the song.

In a country so full of inhabitants, and where the price of labour is so cheap, those complicated machines that are invented to supply the place of many hands, being less required, genius in this respect is seldom excited, and the knowledge of the Hindoos in mechanic powers and the laws of motion, seems therefore to have only kept pace with their wants.

Besides rice, there is a variety of other grains, which, as they require less water, may be planted on high lands. But for the rice they choose the lowest situations that can be found. Wheat, I believe, is nowhere cultivated lower than about the 20th degree of latitude, and even there, it is only

to be found in valleys, in the mountainous parts of the country ; but it is every where to be purchased, as, beside what is imported by sea, it is brought into the southern provinces by the *Banjaries* *.

The *Riuts*, or cultivators of the ground, are now kept, in many countries, in a state of great penury and wretchedness ; a melancholy reflection, especially when we consider, that on their labour depends what we enjoy. I remember, in travelling, to have spoken, by an interpreter, to some who were reposing themselves in the heat of noon in a *Tope* †, or grove, where I happened to halt. They gave me an account of their fatigues and their misfor-

* See page 89

† *Topes* are very frequent, and some of them are of considerable extent, containing perhaps 100 acres of land. They are generally either of Tamarind or Mango-trees, planted in regular rows.

tunes ; and, making use of some of those gestures that are common to the people of India, and often very expressive. one of them shewed me his feet covered with blisters, by being alternately in the water and on the scorching ground ; and pointing to some coarse rice and a few pepper pods, said . “ *This is all we have in return.*” I am sorry to add, that I fear he gave but too faithful a representation of the state of some millions besides himself,

With the first accounts we have of Hindostan, and as far as inquiry has yet been able to go, a mighty empire at once opens to our view, which, in extent, riches, and the number of its inhabitants, has not yet been equalled by any one nation on the globe. We find salutary laws, and an ingenious and refined system of religion, established ; sciences and arts known and practised ; and all of these evidently brought to perfection by the accumulated experience

rience of many preceding ages. We see a country abounding in fair and opulent cities*; magnificent temples and palaces;

useful

* *Gour*, called also Lucknouti, supposed to be the *Gangia Regia* of Ptolemy, stood on the left bank of the Ganges, (in looking towards Calcutta,) about twenty-five miles below Rajpal, in lat $24^{\circ} 53'$, and long from Greenwich, $88^{\circ} 4''$ It is said to have been the capital of Bengal seven hundred and thirty years before Christ It was repaired and beautified by the Mahomedan emperor Acbar, who gave it the name of Jenutabad, but was deserted by its inhabitants on account of an epidemical distemper, who imagined that it was abandoned by its patron deity, and devoted to divine vengeance No part of the site of ancient Gour is nearer to the present bank of the Ganges than four miles and a half, but a small stream, which communicates with the Ganges, runs by its west side, and is navigable in the rainy season On the east side, in some places within two miles of it, is the river Mahanda, which is always navigable, and also runs into the Ganges The ruins of Gour are on the old bank of the Ganges, and extend not less than fifteen miles in length, and from two to three in breadth Several villages stand on part of its site, the remainder is covered

useful and ingenious artists employing the precious stones and metals in curious workmanship;

covered with thick forests, the habitation of tygers and other beasts of prey, or become arable land, though the soil is chiefly composed of brick-dust

Maj. RENNEL.

Cannoge, the ruins of which are of great extent, is situated on the right bank of the Ganges, (in looking towards Calcutta,) near the place where the Calin or Calinuddy river joins it, in lat 27, 3° and east long from Greenwich 80 13. It is said to have existed above one thousand years before Christ, and is mentioned as the capital of Hindostan under the predecessor of Phoor, or Porus. The successor of Porus, Sinsarchund, or the Sandracotta of the Greeks, paid tribute to Alexander's successors, and Jona, the second in succession from Sinsarchund, reigned at Cannoge, it may therefore be supposed that, as it was the capital under the predecessor of Porus, and under Jona, it was also the capital in the intermediate reigns, and if so, it was the place where the ambassadors of Selucus were received, which they mention by the name of Palibothra. In extent and grandeur, Cannoge perfectly answers to the description of Palibothra. Some Hindoo writers give magnificent accounts of its riches

manship ; manufacturers fabricating cloths, which, in the fineness of their texture, and the

riches and populousness No longer ago than the fifth century it contained thirty thousand shops and stalls where beetle-nut was sold *

Ptolemy makes Palibothra appear to be in lat. 27. between the towns of Malibî on the west, and Athenagarum on the east. The real latitude of Cannoge, by observation,

* The *beetle* is a leaf of a hot aromatic quality, which grows on a creeper, that twists itself round a slender tall tree, planted in regular groves on purpose for the *beetle* plant. The Hindoos chew the leaf with the *arek* nut, and a small quantity of shell lime, this mixture, in chewing, produces a reddish juice, which they spit out

The *arek* nut grows on a tall straight tree, which is often used for masts and yards of the small vessels of the natives. — The nut has no shell, and when divested of the skin, and dried, resembles in size and colour, the nutmeg

The use of the *beetle*, by both sexes, and all ranks, is universal all over India, and not merely confined to Hindostan. It is constantly presented to visitors, prepared in small parcels, of a fit size to be put into the mouth, consisting of two or more leaves, spread with a small quantity of the shell lime, and folded and neatly wrapped round a piece of the *arek* nut. Sometimes the cardantium, or a bit of clove, is added.

the beauty and duration of some of their dyes, have, even yet, been but barely imitated

observation, is 27 3. and the latitudes given by him to Malibi and Athenagarum, are nearly those of Maturi and Audia, or Oude. The distances of the two former from Palibothra, answer minutely to the distances of the two latter from Cannoge. I am of opinion that we may place some reliance on the position given by Ptolemy to Palibothra, for on a comparison of the latitudes of five different places between the Indus and the Ganges, I find the greatest difference to be only twelve miles between his and mine.

Ptolemy

Tavilla, the pass of the Indus, or Attock,	32 20	Attock	32 20
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Conflux of the Hydaspes and Indus	30 00.		29 48.
--------------------------------------	--------	--	--------

Malæta	-	25 54	Mirrta	25 50.
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Ardone	-	30 12	Ajodin	30 15.
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Dedali	-	30 32	Debalpour	30 24.
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But it should not be forgotten that the country between Sinde and Palibothra was the best known to the ancients

Pliny assigns for the site of Palibothra a spot four hundred and twenty-five Roman miles below the conflux of the Ganges and Jomanes, or Jumna, and also enumerates

tated by other nations †. The traveller was enabled to journey through this immense

† Hindostan has scarcely any mines of gold or silver, and the vast quantities of those metals that were found circulating in coins, and employed in works of luxury and embellishment, were chiefly procured in exchange for its manufactures, and were the contributions of other nations Pliny, in speaking of the route from Egypt to India, says, “ it is yet but little known by the public, notwithstanding it is of so much importance, as there is not a year that India does not receive fifty millions of festerces for its merchandize, on which the traders gain a hundred for one ”

enumerates particulars of the distance between the Indus and the mouth of the Ganges and although he does not in all cases correspond with the map, yet it must be allowed that, upon the whole, there is a degree of consistency in his account of the respective position of places, that merits consideration

In order to ascertain Pliny's scale, it will be necessary to compare his distances with mine in some known part of the route from Indus to the mouth of the Ganges; and none appears fitter for this purpose, than the

mense country with ease and safety; the public roads were shaded with trees to defend

the space between the part of the Jumna nearest to the ordinary road into Hindostan, and its conflux with the Ganges. This distance in Pliny is 623 miles, and on my map 354 geographical miles, so that $\frac{57}{68}$ of a geographical mile is equal to a mile of Pliny reduced to horizontal distance, or about $\frac{1}{6}$ by the windings of the road, agreeing nearly with a Roman mile, for which it was doubtless intended. Taking this for a scale, we shall find that about 110 such miles will reach from the aforesaid part of the Jumna, to the part of the Ganges which is nearest to that, or about Moony-gurry, 286 more will reach to Cannoge, which, being at the junction of the Calini with the Ganges, and a very large place, I am inclined to suppose that Calinapaxa is meant for it, and 228 more will reach to the conflux of the Ganges and Jumna, that is, to Allahabad. Between the Indus and Hyphasis (Setlege), the proportions do not hold so good. For instance, between the Indus and Hydaspes (Behāt) Pliny reckons 120 miles, which by my map is 135, if Alexander came by Rotas, the ordinary road, for had he taken the road that Timur did, the distance would be less than 120. Again, between the Hydaspes and Hyphasis,

defend him from the scorching sun; at convenient distances buildings were erected for

phasis, Pliny reckons 390 miles, which is only 300 by the usual route towards Sirhind, and 350, supposing he went towards the lower parts of the river, which I think highly probable but as the country between the Hydaspes and Hyphasis was the seat of war, in which it may be supposed that Alexander was often led out of the direct road, it cannot be expected that the distance of this part should be so well ascertained as the others

Between Alexander's position on the Hyphasis (Setlege), and the Jomanes (Jumna), Pliny reckons 336 miles, which exceeds the distance between those rivers in the line of the great road from Lahore to Delhy about 106 miles, but 336 miles is really the distance between the Jumna and that part of the Hyphasis (or Setlege), below the conflux with the Bea, and which I suppose to have been Alexander's position when he erected his altars.

Pliny states that Palibothra is 425 miles below the conflux of the Ganges and Jumna, and the mouth of the Ganges 638 miles from Palibothra, or 1063 from the conflux. It is true that this distance on the map is only 1000 such miles by the road, but

for him to repose in; a friendly Brahman attended to supply his wants; and hospitality and the laws held out assistance and protection to all alike, without prejudice or partiality*.

Their laws being interwoven with their religious doctrines, perhaps threw too great a preponderance on the side of the priesthood; but the evil which this might have

we should reflect, that our own ideas of this distance did not come nearer the truth after an intercourse of near two centuries with India, and indeed until the present time, for it will be found that Monsieur D'Anville's map of India, published in 1752, represents the distance as much short of the truth as Pliny goes beyond it

Maj RENNEL

* *Sunt et apud Indos, statuti principes qui injurias ab advenis prohibeant Si qui aegrotantes, conductis medicis curant, defunctorisque sepelunt, eorum pecunia proximis traditâ* *Diod Sic 1 2 cap 10*

The same is confirmed by authors from whom Strabo has copied.

occasioned seems, in some sort, to have been rectified by the exclusion of the members of that order from any temporal employments; so that while they guarded the people from tyranny, they secured to the sovereign the peaceable obedience of his subjects.

The sciences, being confined to a particular set of men, perhaps could not take that flight which they have done in countries where they are open to the world at large, and where genius is encouraged and respected in whatever sphere it may appear. The priests in Hindostan seem early to have foreseen, that advancement in knowledge would produce the decline of their spiritual authority, and they guarded therefore against it, with a degree of caution and success, scarcely to be exampled in any other civilised country. Yet, with all the exceptions that can be made, we must allow, that their laws and government tended, as much

much as any others we are acquainted with, to procure peace and happiness. They were calculated to prevent violence, to promote benevolence and charity, to keep the people united among themselves, and to hinder their tranquillity from being disturbed by the introduction of foreign innovations.

We afterwards see the empire over-run by a fierce race of men, who, in the beginning of their furious conquests, endeavoured, with their country, to subdue the minds of the Hindoos. They massacred the people *, tortured the priests; threw down many of the temples; and, what was still more affliction, converted some of them into places of worship for

* Tamerlane ordered about 100,000 Hindoo captives to be put to death at once, which was immediately executed by his cavalry

their prophet *. till, at length, tired with the exertion of cruelties which they found to be without effect, and guided by their interest, which at least led them to wish for tranquillity, they were constrained to let a religion and customs subsist, which they found it impossible to destroy. But during these scenes of devastation and bloodshed, the sciences, being in the sole possession of the priests, who had more pressing cares to attend to, were neglected, and are now almost forgotten.

* The temple of Eishuar at Benares is now a Mahomedan mosque, and two lofty minarets were erected on it by order of Aurengzebe

Mr FORSTER

S K E T C H XIII.

Affinity between the Religion of Siam, China, Japan, and Thibet, and that of Hindostan ¹.

THE *Talopins*, or Siamese priests, seem generally to acknowledge, that their religious doctrines were brought from the west. They say, that the Deity having appeared in the world, and more especially on the *banks of the Ganges*, in different shapes, assumed the figure of a black man, with curled hair, took the name of *Samana Codom*, and came to Siam. M Ziegenbalg

* With the religion of Arracan and Pegu we are not much acquainted, but as far as I have been able to learn, it is almost entirely the same with that of Siam

informs us, that, according to the assertions of some Hindoos, Vishnou, in one of his incarnations, destroyed, or dispersed, two heretical sects, one called the *Buddergueuls*, and the other the *Shamanagueuls* or *Samanens*, who, especially the latter, affected to despise the theology of the Brahmans, and denied the existence of a Supreme Being. M de la Croze imagines from hence, that the religion and science of the Hindoos may have been carried to Siam by the Samanens. In support of this conjecture, he quotes two passages from M. de la Loubere; in one of which it is alleged, that the people of Siam do not adore a supreme invisible Being; and in the other, speaking of their first legislator, it is said that *Codom* was his name, and that *Samana* means, in *Balic* language, a *devotee of the forests*. But I confess that the inference drawn by M. de la Croze,

* See vol. i. p. 244

does not appear to me to be conclusive; for if the Samaniens were driven from Hindostan by the Brahmans on account of their heresies, it is very improbable that they should teach in another country the doctrines they had condemned in their own; and the opinion, that the Siamese do not believe in a supreme *invisible Being*, seems to have been hastily adopted by strangers, from their not finding a temple dedicated to his worship, and observing that the adoration and offerings of the multitude were directed to particular deities. But the assertion of the Brahmans makes it by no means certain that the *Samaniens* denied the existence of God; and if we are disposed to believe their expulsion from Hindostan and their arrival in Siam, we may attribute it to some other cause beside atheism. Like the Jesuits of Europe, it is said that the Samaniens, being distinguished for their manners and learning, became the objects of jealousy to the priesthood.

Father Tachard informs us, that a famous *Sancra**, in speaking on the mysteries of his religion, gave the following account of its origin, which, though it materially differs from the story of *Samana Codom*, will be found to be intimately connected with the opinions and doctrines of the Hindoos. He said, that about 2231 † years ago, a young virgin, being inspired from heaven, quitted the world, and wandered into the most unfrequented parts of an extensive forest, there to await the coming of a God that had been long announced to anxious mankind. While she was one day prostrate in prayer, she was impregnated by the sun-beams. Some time afterwards, perceiving she was with child,

* A superior among the *Talopins*, or Siamese priests

† I am inclined to doubt the accuracy of both M de la Loubere and Father Tachard, as well as of Kempter, in the date ascribed by them to the origin of the Siamese religion

though conscious of her virgin innocence, her modesty was abashed, and she fled farther into the forest, to hide herself from the eye of man. Arriving at the border of a lake that is between Siam and Camboia, she was there delivered of a *heavenly* boy. But the virgin mother being without milk to nourish him, in her maternal anxiety broke out into lamentations of despair. While she was thus bewailing her misfortune, she saw a plant moving on the water, she was attracted towards it; she held her son in her arms; the flower opened to receive him, and again contracting itself, formed his cradle*. There leaving him she retired, and being absorbed in contemplation on what had passed, she disappeared, being, it is imagined, immediately conveyed to heaven, without passing

* In some antique engraved stones we find a boy sitting in the Lotos, which is supposed to represent *the darwan*.

through those stages to which mortals in general are condemned. A holy hermit, who had come to the same spot to attend the accomplishment of a promise, *that he should behold the divinity before he died*, in awful silence saw what we have related.— The mother was gone, nor was there any prospect of her returning. The hermit advanced with reverence, and brought away the infant God. But so extraordinary a prodigy could not long be concealed. The people said, the true prince was born, and the rulers being alarmed, sought to destroy him. The hermit therefore fled with him to Camboia, where he kept him concealed in a desert. Though but a child, he performed many wonderful miracles ; his fame was spread abroad ; and when arrived at the age of twelve years, he came back with the hermit to Siam.

Father Tachard says, that the *Talopins* have the highest veneration for the flower above-

above-mentioned, *the name of which he did not remember*; but the reader will recognize the *Nymphaea Lotos*, so much venerated by the Hindoos and Egyptians; and indeed the whole story is evidently borrowed from the Hindoo mythology.

The laws and religious doctrines of the Siamese are recorded upon leaves in the *Balic* language, which, like the *Sanskrit*, excludes all but the learned priests from access to the original documents, and invests in them the sole power of instructing the rest of the people. They say, “ a language in which so many mysteries are communicated, should itself be a mystery, and not profaned by the impious; or, what may be written in it, misapprehended by the ignorant.”

Their religion enjoins the adoration of *God*, and Father Tachard, with an honest

* *Vid Voy de Siam des P Jesuites, envoyez par le Roy aux Indes et à la Chine.*

frankness,

frankness, observes, that as far as regards precepts of morality, and instructions for our conduct in life, “ no Christian can “ teach any thing more perfect than what “ it prescribes. It not only forbids its followers to do ill, but enjoins the necessity “ of doing good, and of stifling every im- “ proper thought or criminal desire.”

The belief in an universal pervading spirit*, and in the immortality and transmigration † of the soul, form a fundamental part of their doctrines ; and the metemphysis is by them extended not only to the

* M de la Loubere. See vol 1 page 149

† Father Bouchet says “ In a monastery at Siam, “ where I learnt the language, conversing one day with “ a *Sancra*, who was extremely tenacious of the doc- “ trine of the metemphysis, I observed to him, that “ he committed several murders as often as he drank “ the waters of the *Menan* (a river of Siam), he “ smiled, but was disconcerted when I shewed him “ the water in one of those fine microscopes that we “ brought with us from Europe.”

whole animal creation, but to things apparently inanimate, such as trees, plants, and even rocks⁴. On that account the Tilopins are prohibited from disturbing the earth, and cutting down any vegetables; thereby to imply, that those who devote themselves to the service of God, should not employ their attention in making provision for their table; but rather live on the spontaneous productions of nature, in order to set an example of sobriety and abstinence to others. They believe the universe to be eternal, without beginning or end; but they admit that particular parts of it, such as this world, its productions and inhabitants, may be destroyed and again regenerated.

They have their good and evil genii; their rural and other deities; who preside

⁴ This opinion is also to be found among the Hindoos.

over their forests and rivers, and interfere in all sublunary affairs.

They are extremely curious to look into futurity, by applying to their astrologers and oracles; and there is a famous cavern where they go and make sacrifices, and consult the priests who attend there.

Far from considering suicide as a crime, in some cases they think it commendable; that it may render service to the soul, by delivering it from an inconvenient habitation; and it is not uncommon to find a Siamese hanging upon a particular tree, dedicated to the god Mercury, and called in Balic *Pra-si-maha-pout*⁺, or *the tree sacred to the great Mercury*.

M. de la Loubere gives a remarkable instance of a native of Pegu who was at Siam,

* *Du Royaume de Siam, par M de la Loubere.*

and, in the presence of his family and friends, gradually burnt himself to death, by rubbing his body with oil, and fitting down upon a fire.

The Talopins are divided into several degrees or classes, and live in monasteries contiguous to the temples. They make vows of chastity, the breach of which is punished by the offender being burnt to death; but what is singular, and entirely opposite to the rules observed in Hindostan, any one may enter into the priesthood, and after a certain age may quit it, marry, and return into society ^{*}.

* If the Hindoo religion was introduced into Siam after a certain mode of civil society had been already established there, it is not to be wondered at, that the system observed in Hindostan, of separating the people into castes, should there have been found impracticable. The Talopins, however, are distinguished from, and elevated above, the bulk of the people nearly in the same manner as the Brahmans amongst the Hindoos

They shave the head and beard. Their usual dress is a piece of cotton cloth of a deep yellow, wrapped round the middle, and another piece of the same kind, which is thrown over the left shoulder.

They maintain with jealous care the respect that they think due to their order; which with charitable donations to themselves, and the building and repairing temples and monasteries, they inculcate as pious duties. They never return a salute to a layman, not even to the prince, though the prince never fails to salute a *Talopin*.

By the rule of their order, they are enjoined to go to the temples and perform their devotions twice a day, in the morning and evening to confess their faults to each other to be watchful, not to encourage any wicked thought, or ever to admit into their mind any doubt with respect to their religion: never to speak to any

any of the other sex alone, nor look stedfastly upon any one they may accidentally meet. not to prepare their own food, but to eat what may be given, or set before them, ready dressed not to enter into a house to ask alms, nor to wait for them longer at the door than the time that an ox may take to drink when he is thirsty: not to affect friendship or kindness with a view to obtain any thing. to be sincere in all their dealings, and when it may be necessary to affirm or deny any thing, to say simply, *it is*, or *it is not* never to be angry or strike any one; but to be gentle in their manners, and compassionate to all. not to keep any weapons of war: not to judge any one by saying he is good, or he is bad not to look at any one with contempt not to laugh at any one, nor make him the subject of ridicule not to say that any one is well made, or ill made, or handsome, or ugly not to frighten or alarm any one not to excite people to quarrel, but en-

deavour to accommodate their disputes: to love all mankind equally: not to boast either of birth or learning. not to meddle in any matters of government, that do not immediately respect religion. not to be dejected at the death of any one: not to kill any one: not to drink spirituous liquors of any kind: not to disturb the earth by labouring in it: not to cut down any plant or tree: not to cover the head. not to have more than one dress. not to sleep out of their monastery, or to turn and go to sleep again when once awake: not to sleep after eating, until the duties of religion are performed: not to eat out of any vessel of silver or gold. not to play at any game not to accept of money but by the hand of the person in the monastery, who may be appointed for that purpose, and then to apply it to charitable and pious works: not to envy any one what he may enjoy: not to be in anger with any one, and retaining that anger, come with him to any religious

religious ceremony, or act of devotion: not to sleep on the same bed with any one: not to move the eye while speaking, nor make a noise with the mouth in eating; nor speak with victuals in the mouth, nor pick the teeth before company. Beside these, they have many other rules respecting their morals and behaviour [“].

They are called every morning from their sleep by the sound of the *gong*; but they are enjoined not to rise, till they can discern the veins in their hands, lest they should kill any thing, by not seeing, and treading upon it.

Each monastery has its *sancra* or superior, who is elected by its members. Before the *Talopins* eat, having performed their ablution, they go with him to the

* Voy de M. de la Loubere Voy de Siam de peres Jesuites

temple, and after prostrating themselves before the images, they sit down with their legs under them, and chant and perform their devotion in the Balic language. Father Fontenay, in his relation of a voyage from Siam to Macao, in speaking of some *Talopins* whom he saw at their devotion, says, “They were sitting on the ground, “ with their hands joined together, and “ chanted for the space of an hour with “ their eyes fixed on the idol. But few “ persons in Europe perform their devo- “ tions with so much modesty and respect, “ especially when they last so long. I con- “ fess that their example made me feel “ more sensibly than any sermon could have “ done, with what humility and reverence “ we should behave before the majesty “ of God, when we address him in prayer, “ or appear before him at the altar.”

They dine at noon, and except this meal, never eat any thing but fruit, or at any

any time drink any thing but water. In the evening they return to the temples, and perform their devotions as in the morning, the intermediate time, except what is spent at dinner, is employed in the education of youth, in reading books containing their doctrines, and in walking abroad at certain hours.

They never offer any bloody sacrifice; and it is a favourite charity with them, to buy animals, and give them their liberty.

Some of the monasteries have gardens and lands belonging to them, which are cultivated by the servants of the convent, or persons hired for that purpose; as the *Talopins* only refrain from disturbing the earth themselves.

There are female *Talopins* who are subject to similar rules with the priests, but who

cannot be admitted till they have passed their fortieth year.

There are devotees among them, who lead the most austere and solitary lives; and almost entirely refrain from speech, in order, they say, that their thoughts may not be disturbed from contemplating the Almighty. They wander about the country; they have neither monasteries, nor any other habitation; the people imagine that they are protected from the beasts of prey, with which the woods abound, by a sacred influence that surrounds their persons; and wonderful stories are told of the fiercest of these animals, coming with the gentleness of lambs, and licking their hands and their footsteps.

With the Hindoos, the Siamese reject the idea of eternal punishment; believe that the professors of any religion may be saved,

by observing its precepts, and practising the duties of morality *; and, like them, they also pretend, that some holy men have the peculiar power to look back upon their former state of existence †. Many of the superstitious prejudices that are to be found among the Hindoos, prevail equally with the people of Siam. They observe the feasts of the new and full moon, and think the days that from the change precede the full, more fortunate than those that follow it. Their almanacks are marked with lucky and unlucky days; but Sunday constantly occupies a place among the former, as bearing the name of a planet, that is the particular object of their adoration. Neither the prince, nor any one who has the means of applying to astrologers, will undertake any thing without consulting them. They look upon the cries of certain birds, the

* Voy des peres Jesuites, &c.

† See SKETCH VI vol 1 page 169.

howlings of animals, a serpent crossing the road, or any thing falling without an evident cause, as unfavourable omens; and such occurrences are sufficient to prevent them from setting out on a journey, and to induce them to put off any business, however urgent it may be.

The boys, at the age of about seven years, are sent to monasteries, where they are instructed in reading, writing, and accounts. The Siamese are fond of poetry, nor are men of letters unacquainted with its rules; and they employ it in love subjects, moral fables, histories of their heroes, and stories taken from their mythology *. Many of the musical instruments of Siam, are the same with those used in the temples of the

* For an account of the astronomy of the Siamese, which has evidently been received from Hindostan, I refer the reader to the works of M. de la Loubere, M. le Gentil, and M. Pailli, which have been already mentioned.

Hindoos, and were probably introduced with their religion*.

The Siamese, in general, bury the dead: the bodies of persons of distinction are, however, burnt with much shew and ceremony: but if it was ever the custom for the widow to burn herself with the corpse of her husband, it is no longer observed. The bodies and ashes of the dead are generally buried under small pyramids, that are built round the temples; sometimes the ashes are thrown into a sacred river, as a thing supposed to be propitious to the soul of the deceased. All offer sacrifice to the manes of their relations. They imagine that they sometimes appear to them in dreams; and, as often as this happens, the funeral sacrifices are repeated, and offerings made at the temples, for the expiation of their sins.

* La Loubere, tome II p 262

Throughout the vast empires of China and Japan, the prevailing religion is that of *Fo* or *Foé*; and though a few variations in particular opinions may be discovered among the people who inhabit these regions, the general system is the same. So many volumes have been written on the religion and learning of the Chinese, and the doctrines of *Foé* have already been the subject of so much discussion, that it will only be necessary to recall their principal features to the recollection of my readers, in order to shew their connection with the doctrines of the Hindoos.

It is said, that the founder of this religion, *Fo* or *Foé*, was the son of a prince of India; that he was born there, about 1200 years before the Christian *Æra*; and that he was called *Cheka*, or *Xaca*, to the age of thirty, when he took the name of *Foé*.

Du Halde fixes the time of the introduction of his doctrines into China, about the

the 65th year of the Christian *Æra*, during the reign of the emperor *Ming*. He says, that in consequence of a dream, that prince sent ambassadors to India, to be instructed by the Brahmans, who brought back the doctrines of *Foé*. Others insist upon a much earlier epoch; but while they confirm the story of the persons who were sent to India, they say, that, as many heresies prevailed in China at that time, the object of their embassy was only to have certain tenets explained; and that the emperor, on their return, issued an edict, commanding the doctrines of *Foé* to be observed. But without tiring the reader with conjectures about uncertain dates, I think there is little doubt that the *Samana Kantama* of Pegu, the *Samana Codom* of Siam, and the *Foé* or *Xaca* of China and Japan, is the same person, and probably the Hindoo *Vishnou* in one of his pretended incarnations. The disciples of *Foé*, say *Du Halde* and other missionaries, relate many

many fables of his incarnations, and hence the number of idols with which the Chinese temples are filled, representing his various transmigrations. They likewise speak of *Omī* to [†], or *Amida*, who is supposed to have preceded *Foé*, and to have lived on the banks of the Ganges; but I am inclined to believe, that *Amida* is some other personage in the Hindoo mythology, whose history has been imperfectly carried to China, or incorrectly learnt there by the missionaries.

From China the doctrines of *Foé* were at some uncertain epoch introduced into Japan by way of Corea, and being more mysterious and splendid than the original religion of the country, they soon obtained many proselytes, who were named *Budzōs*. The religion of *Foé* is now divided, in both China and Japan, into what is called the *exterior* and

* See vol. 1. note to page 163,

interior.

interior. What I have said on the religion of the Siamese, may serve to give a pretty exact idea of the former. by it the people are taught to believe in the immortality and transmigration of the soul, in places of future rewards and punishments; and to consider *Fo'* as a divinity descended upon earth for the happiness of mankind.—The judge of the infernal regions pronounces sentence on departed spirits in the same manner, as *Yam Rajah* of the Hindoos. Those spirits are detained for a certain time, treated according to their actions, and then sent back into the world, to animate other bodies of men or beasts. The *interior* religion, it is said, was long cautiously

* We are told by St Francis Xavier, that a priest of Japan observed to him, in the presence of the Emperor, “ Thou shouldst know that the universe never had a beginning, and that men, properly speaking, never die, that the soul only disengages itself from the body in which it was shut up, and while that body rots in the earth, it seeks another habitation ”

con-

concealed from the vulgar, and only communicated, in proportion as students made progress in learning, and gave proofs of their prudence and wisdom. The followers of its doctrines pretend, that when *Fœ* or *Xaca* was about to quit this world, he confided to some of his favourite disciples, that hitherto he had taught a religion enveloped in metaphors and symbols adapted to the understandings of the multitude; but that the sum of all knowledge was ultimately comprised in this, “That every “ thing came out of space, into which “ every thing will be again dissolved. That “ things only differ from each other in “ their shapes, and not in the particles of “ matter which compose them. That “ from the general mass is formed a man, “ a lion, or any other animal; and that “ when they are dissolved, and lose their “ figure, they are confounded, and mixed “ together. That therefore all things “ which we call animate and inanimate, “ come

“ come from the same source, which is not
“ subject to any change.”

Those who profess the *interior* doctrine, do not prostrate themselves before idols, nor believe in the metempsychosis; and they compare their religion to an arch when completed, and when the supporters that were necessary to its construction, being no longer wanted, are taken away.

Some of the missionaries have styled it the doctrine of *Neant*, or *non-entity*, and have given its followers the general name of Atheists; but I think a strong connection between it and the *Narghenny* * worship of the Hindoos may be perceived. It seems to be founded upon the opinion of an *universal first cause*, a *pervading spirit*, and the ideas entertained with respect to *illusion* †.

* See vol i. page 155

† See vol i. page 149

Some pretend, that the *first principle* or cause of every thing cannot be said to have life, or intelligence, or will. That it is pure, transparent, tranquil, not of any shape, and is the seed or essence that gives life to all we see. That life consists in the fit union of this principle with matter ; that it constitutes the soul, as matter does the body ; and that death is the separation of them, when they return to their primitive sources : that there is no other immortality ; there is nothing immortal but the *Universal cause* That the greatest happiness mortals can enjoy, is to abstract themselves from the things of this world, if it were possible, even from the consciousness of existence ; and they recommend the frequent practice of such abstraction, or absorption, as the way of approaching to that state in which mankind will terminate their career. The opinions of these theologists found many profelytes in China and Japan, and the emperor of China, *Kaot-Fang*, resigned his

his crown to his son, for the sake of practising the doctrine of absorption.

They believe, that after the revolution of a number of years, and when some of the constellations return to a certain point of the heavens, the world will be dissolved, every thing will return into space, will afterwards be produced as before; and that these dissolutions and reproductions ever have been, and will continue through eternity.

Others, like *Gowtama**, say, that mankind have two souls; the one of a subtle quality, which is the intellectual principle; the other of a coarser nature, which presides over the senses. The sect that practise the *interior* religion in Japan, called *Xenxus*, is chiefly composed of men of rank; many of whom are at the same

* See vol. I. *STRETCH* X. p 261

time professed admirers of the doctrines of Confucius.

This philosopher is said to have been born of an illustrious family in the province of *Xantung* in China, about five hundred and fifty years before the Christian æra, and many ages after his countrymen were a civilized and polished people. This date, which seems to be well ascertained, appears sufficient to exclude that given by Father Du Halde and others, to the introduction of the doctrines of *Foé*, as it is by no means probable, that a nation which had produced a *Confucius*, and had constantly admired his writings, should have so universally embraced a religion entirely opposite to his maxims, and the exterior form of which is a mass of gross absurdity. but, being in the practice of that religion, the priesthood might still have sufficient influence to maintain it, even after the doctrines of *Confucius* had appeared. He said, he was not

not the inventor of these doctrines, but had taken them from those who had preceded him, especially *Tao* and *Xun*. They consist chiefly in maxims of morality. No reward is offered for the observance of them, but such as arises from the practice of virtue, nor any punishment but what naturally results from vice. His followers neither believe in the metempsychoisis, nor in the immortality of the souls of mankind individually, but they seem, like the followers of the interior doctrines of *Foé*, and conformable to the opinions of many of the Hindoo and Greek philosophers, to acknowledge a universal spirit, which animates all nature, and *receives back its emanations, as the sea receives its waters.*

The idol of *Foé* is to be found in all the Chinese temples, which are numerous; and many of them rich and magnificent. Some

are situated on mountains, in order, as it is said, that they may be out of the way of all but such as come from devotion to visit them ; and some are held in so great veneration, that pilgrims resort to them from the remotest parts of the empire, not only in expiation of their own transgressions, but like the Hindoos, to expiate those of their deceased parents.

The *Tiras*, or temples of the followers of *Xaca* or *Foé* in Japan, are likewise numerous ; some of them richly ornamented, and containing a variety of idols and figures in bas relief.

Of these idols, that which seems the most respected, represents three persons united in one ; probably borrowed from *Brimha*, *Vishnou*, and *Shira*, the triad of the Hindoos. Contiguous to each temple is either a tank, or running stream ; ablutions

tions being equally prescribed, though probably, on account of the climate, not rigorously observed, as in India.

Both China and Japan abound in devotees, who endeavour to insure future happiness by voluntary torments and self-denial. The penalties they inflict upon themselves, are as extraordinary as those of the Hindoo devotees, and are nearly of the same kind. By the religion of *Foé*, the use of meat is forbidden, though the prohibition is far from being observed. Many, however, abstain not only from meat, but also from fish, eggs, onions, garlic, and spirits of every kind.

The Chinese always bury their dead, and it is an object either of piety or precaution, to prepare their coffins when in perfect health ; and many a one is in possession of this his last receptacle for years be-

fore his death, which he occasionally alters, or ornaments, according to his fancy or means.

The strict deference of the Chinese to their parents, is well known, and after their death, they sacrifice to their manes. Over the infernal regions, they suppose a god to preside, whose wrath they endeavour to appease by devotions at the temples, and donations to the priests.

Previous to the introduction of the doctrines of *Foé* in Japan, the religion of the country appears to have been that of the *Sintos* or *Camis*, although the toleration that seems to have been allowed there, from the earliest times, produced a variety of opinions, that were openly professed, with very little restraint, either from the government or priesthood. When the country was discovered by Europeans, they found practised

tised there at the same time, beside the original tenets of *Sinto* or *Camis*, the *Budzo* religion, or that of *Xaca* or *Foe*, and the opinions of the moralists, or followers of *Confucius*.

The Sintos, supposing, like the Peruvians, that their emperors were of a race superior to other mortals, offered adoration to their souls. The emperor was, at the same time, high priest and sovereign.

The Japanese divide the princes who have reigned over them into three dynasties; though all are supposed to be descended from the same original stock. The dates given to the two first, and the length ascribed to the reign of some of the princes, are so much mixed with fable, as to make conjectures about them useless. It appears that the first sovereign in the third dynasty began his reign and pontificate about 660

years before the Christian æra. During the two first dynasties, the prince was called *Mikotto*, a title likewise bestowed on the gods. This was laid aside in the third dynasty; the emperor contenting himself with that of *Tensin*, or *son of the Heaven*, and *Dairy*, meaning supreme chief of ecclesiastical and civil affairs. All who are of the royal race, are called *Kuges*, the other natives *Geges*. The council of the *Dairy*, and all offices of importance, were filled by *Kuges*, selected at his pleasure. The orders issued in his name were received with reverence, and so impenetrable were the secrets of his court to the eye of the multitude, that the inhabitants of his capital were never acquainted with his illness, death, or, what sometimes happened, abdication, till they saw his successor on the throne. The first officer of the crown, or vicar-general of the empire, was named *Camba Codon*. The commander of the forces was called *Cuba-Sama*, a place often conferred

ferred by the sovereign on the person of one of his sons. The *Cuba-Sama*, at last, usurped the government, but without assuming the title of *Dairy*, or pretending to the pontificate. This usurpation, however, was not entirely effected without struggles; and when the celebrated Saint Francis Xavier landed at Japan, on the 15th of August 1549, the flames of civil discord were not extinguished.

To lessen the influence of the priesthood, the usurper seems to have secretly encouraged the Christian faith, to which encouragement, to the freedom that had always been enjoyed on religious subjects, and to the unremitting zeal of the missionaries, may be ascribed its astonishing success, even without searching for hidden causes. But when *Tayco-Sama* found his authority fully established, and had only to attend to the government of the empire, he became alarmed at the number of the Christians, and

and at the interfering spirit of their priests. It is said, his attention was first attracted to them, by the imprudent haughtiness of some monks, and their resistance to the magistrates. It appears that he issued an edict in 1587 *, ordering the crosses, churches, and all places of Christian devotion, to be pulled down ; the missionaries to quit the empire ; and the natives who had embraced their doctrines, to renounce them, under pain of being put to death. But the observance of this edict was not rigorously required ; and according to the testimonies of different persons, the number of Christians in the Japanese dominions is said to have amounted to about 1,800,000, at the time of the death of *Tayco-Sama*, which happened in 1598.

* The edict observes, " Not that the religion is in itself bad, but because it contains things absolutely opposite to those already professed, which it refuses to tolerate, and the exercise of two religions so extremely different in their principles, may occasion disturbances, which it is our duty to prevent "

Tayco-Sama left a minor son, named *Fide Jori*, under the care of a relation named *Ongochio*, who having got possession of the reins of government, refused afterwards to resign them. A fresh civil war broke out, in which the principal Christians ranged themselves on the side of *Jori*. *Ongochio* was successful ; the persecution of the Christians was renewed with uncommon violence, and lasted several years. The government seems, however, again to have relaxed in its rigour against them. In 1629, some Japanese came to Manilla. Murillo calls them ambassadois †. Perhaps they were sent to observe the Spa-

* Ryer Gysbrach says, " When I was at *Nangazaki* in 1626, it was asserted that there were then 40,000 Christian inhabitants there, and when I was there in 1629, not a single Christian was to be found " Vid. Recherches Hist. &c par le Baron Orno Sivier de Haren

† Historia de la Provincia de Philipinas, par el Padre Pedro Murillo Velarde

niards, of whom the Japanese seem, about this time, to have been extremely jealous. The governor of Manilla afterwards sent two Franciscan friars on an embassy to Japan, who began to set up altars, and publicly to perform their worship, though contrary to the edicts that were in force ; they were therefore ordered to quit the country, but no injury was done, or any insult offered, to their persons.

In 1637, it appears that the Christians were either the authors of, or took part in, a very serious insurrection : in 1638, the insurgents were defeated ; 37,000 of them were put to death ; and since then, Christianity has been sought after, and persecuted with unremitting rigor. There is no example in the annals of mankind, of so rapid a progress, and entire expulsion, of any new religion. Perhaps not a Christian is

* Vid. *Recueil Hist. &c par de Haren*

now

now to be found in the whole extent of the Japanese dominions, if we except the few Dutch, who are circumscribed within the limits of their factory, and not allowed publicly to worship God.

It was after this insurrection that the ceremony of the *Jesumi* was ordered to be observed, by which every inhabitant of Japan was obliged, twice in the year, or as much oftener as the magistrate should require it, to trample and spit on the figures of Christ and the Virgin. but at the beginning, rather than comply with this command, many thousands suffered death by the most excruciating and unheard-of torments ; and Japan alone would furnish a catalogue of martyrs, perhaps equal in number to all the others that are to be found through the whole extent of the Christian church.

The ceremony of the *Jesumi* is exacted from all strangers who are found beyond the

the limits prescribed to them; and teaching the Christian doctrines is prohibited, under pain of being put to death. Yet notwithstanding these laws, and the unremitting inflexibility with which they are executed, a holy but indiscreet zeal has tempted missionaries to go to Japan; which, beside proving fatal to themselves, only served to awaken the activity of the government to extirpate any seeds of their religion that might possibly yet remain. We have a remarkable instance of this enthusiasm in a monk, named John Baptist Sidoti, a native of Palermo. He studied with great assiduity the Japanese language, and in 1702 obtained at Rome a mission to India. He went thither by land. In 1708, he arrived at Manilla, and from thence went in a small vessel to the coast of Japan, where he was set on shore in the night. He was arrested, and conducted to *Nangasaki*. The chief of the Dutch factory at *Ficando* was sent for by the governor of

of *Nangasaki*, to be present at his examination.

The chief, named Mansdale, and another person named Dow, who understood Latin, accordingly went thither. They saw a tall thin man, with a pale countenance and black eyebrows, dressed in the Japanese habit, with irons round his wrists, a crucifix hanging on his breast, a rosary in his hand, and two books under his arm. Before him lay a sack, which was found to contain some relics, and things necessary for saying mass. When some of the Japanese took them up, he intreated them not to profane them. They laid them down, and looked at him with compassion, imagining that he was disordered in his mind. Sidoti replied to all the questions that were asked, with firmness and composure; and avowed the motive that had led him from the banks of the Tiber, and sustained him during more

than six years, through a variety of fatigues and danger, to seek martyrdom in Japan. He was sent to *Yedo*, where he was confined some years in prison; but it having been discovered that he had there converted some persons to Christianity, they were put to death, and Sidoti was walled up in a space only large enough for him to move, with a hole to admit his vituals, and thus he miserably ended his days.

The immediate descendant of the once-powerful *Dan'y* still retains the name; acts as high-priest, and is supposed to direct in all spiritual affairs. He resides in the royal palace of *Miaco*, he grants all titles of honour; names some of the great officers of government, or rather he signs the patents that are sent to him by the *Cuba-Sama*, who resides at *Yedo*. He formerly paid the *Dairy* an annual visit with much ceremony and affectation of respect; but this he now thinks needless. The *Dan'y*

is in reality heir only to the title, and possesses scarcely the shadow of the power of his ancestors. The country consists almost entirely of royal domains, and estates of wealthy powerful nobles.

Academies or seminaries are to be found all over the kingdom, in which youth are instructed by the priests, to whose care only their education is entrusted. Saint Francis Xavier says, that there were four great seminaries in the neighbourhood of *Miaco*, in each of which above three thousand boys were educated.

The Japanese in general bury their dead ; but at *Miaco*, the ancient capital, and in a few other places, the bodies of persons of distinction are burnt, and their ashes preserved.

Suicide appears to be more frequent among the Japanese, than among any

ancient or modern nation we are acquainted with. It has been ascribed by some writers to the effects of the doctrine of the metempsychosis, which may tend, to an unenlightened mind, to make death appear less terrible: but though this may contribute to its frequency, we find it much less prevalent in Hindostan, where that doctrine is still more universal; and we must therefore, beside this cause, ascribe it to the high undaunted spirit for which those islanders are peculiarly distinguished.

The doctrines of the *Sintoos*, from the veneration for the royal race inculcated by them, were too useful to be entirely abandoned by the government; they seem to have been in some instances engrafted on those of *Fœ*; and the *Dairy* was equally the father of the followers of *Sinto* and *Xaca*. But those who still adhere to the original tenets of *Sinto* are so very few, that Charlevoix observes, the missionaries scarcely noticed them, as they had

had only the *Foists* and moralists to contend with.

The origin of the doctrines of *Sinto* is lost in remote antiquity, but there is still a tradition in Japan, that they were brought from a distant country situated to the west. They seem to teach the belief of a Supreme Being, and a state of rewards and punishments. Beside the worship offered by the *Sintoos* to the souls of their departed emperors, they seem to adore idols, of which their temples are full: and perform pilgrimages, for the expiation of their crimes, to sacred places, particularly to Ixo. The principal idol was called *Sin*, but the general name given to idols, or objects of worship, seems to have been *Cam*, and hence they are sometimes called by different authors *Sintoos*, and sometimes *Camis*. Their doctrines inculcate *exterior purity*, and *interior purity*. The former consists in not polluting themselves with blood, in

abstaining from eating meat, touching dead bodies, and things supposed to be unclean. Should any one transgress in these points, ablutions are ordered, and a time prescribed before he can enter a temple or perform his devotions before the idols. The *interior purity* may be offended by the eyes, in continuing to look at things which are impure; by the mouth in pronouncing them; by the ears in listening to them. And Charlevoix, supposing the truth of the tradition that their religion was brought from the west, remarks, that these refinements must certainly have been received from the Indians.

The opinions professed by the inhabitants of Thibet form a link, by which the chain that connects those of Hindostan and China may with some degree of certainty be traced. The Lamas of Thibet are considered by the Emperor of China as the spiritual fathers of his faith, while they themselves

themselves look to Hindostan as the native soil of their religion.

This is placed beyond a doubt, by a letter written by the Teshoo Lama himself to Mr. Hastings while Governor General of Bengal, of which the following is an extract :—“ In former ages I repeatedly “ received my existence from Alhahabad, “ Benares, Patna, Purnea, and other places “ in Bengal and Orissa ; and having ever en- “ joyed much happiness from those places, I “ have imbibed a partiality for them ; and a “ sincere love and affection for their in- “ habitants are strongly impressed upon my “ heart.

“ I am induced to request that you will “ grant me a piece of ground near the sea- “ side, that I may build a house of worship “ thereon, and for the expence of build- “ ing it, I have sent an hundred pieces by

" Mr. Bogle, together with some carpets,
 " cloths, and other necessaries for the de-
 " coration of it, which he will shew you ;
 " and I request that you will do me the
 " favour, to let the house be immediately
 " built, and the things put up ; and as
 " soon as the cold season sets in, I will
 " certainly dispatch to you some of my
 " own people, if not some of the family of
 " the Lama ^{*}, who is patron of the Em-
 " peror of China. I hope you will receive
 " them with kindness, and send some of
 " your own servants with them to visit
 " every place of worship at Allahabad, Be-
 " nares, &c. for the discharge of their re-
 " ligious duties."

Mr. Maconochie, in communicating
 the above letter to the Royal Society of
 Edinburgh, observes, " that it established,

* I suppose he means the Dalai Lama.

" beyond

and animate, the bodies of their successors; and this species of transmigration is said to have constantly continued; so that the *same* soul has ever animated, and will continue to animate, their Dalai and Teshoo Lamas. When the late Dalai Lama died, the Teshoo Lama * discovered the child into whose body the soul of the Dalai Lama had entered, and either became by right, or was chosen, regent during this boy's minority.

When Teshoo Lama visited Pekin in 1769, there was a priest who lived at the Emperor's court as his *Gooroo*, or domestic chaplain, and was styled *Lama*. This man held Teshoo Lama in such superior respect,

* The Teshoo Lama here mentioned is the same to whom Mr Bogle was sent as ambassador by Mr. Hastings, in the year 1774. I am sorry to find that his soul, according to the opinions of his countrymen, has lately chosen another habitation.

as to bestow some hours every morning in receiving private instructions from him.

In the *Histoire General de la Chine*, vol. xi p. 80. 2d edit it is said. "Le " Talai (ou Dalai) *Lama* tiié d'une horde " de Tangout, est le chef de la religion de " *Fœ*, pour lequel tous le Mongons sont " penetrés d'une profonde veneration."

The information possessed by Europeans concerning Thibet, was extremely imperfect before the embassy of Mr. Bogle, who was sent by Mr. Hastings, when Governor General of Bengal, to Teshoo Loombo. It is much to be regretted that this intelligent traveller died before he had time to arrange his papers for the pres^s. we should otherwise probably have had more full information than what has been obtained by his embassy. Having been favoured with a perusal of a considerable part of his manuscripts, I have taken the liberty to extend

extend the limits of this discussion, by making a more copious use of them, than I should have done, were they already in the hands of the public.

Mr. Bogle travelled to Thibet through Boutan, a country governed by a prince called the Debe Rajah, who is in some measure tributary to the Teshoo Lama; though he, at the same time, acknowledges himself a vassal of the emperor of China. The language and religion of Boutan is the same with that of Thibet, and the Lama exercises a religious jurisdiction over its inhabitants. Mr. Bogle gives the following description of his first interview with the Rajah of Boutan.

“ Two days afterwards, the Debe Ra: h
“ sent for me. If there is any satisfaction
“ in being gazed at, I had enough of it. I
“ dare to say, there were 3000 spectators.
“ I was led through three courts, and after
“ climbing

“ climbing the iron-plated ladders which
“ serve for stairs in this part of the world,
“ I arrived in an anti-chamber hung round
“ with arms. Here I waited some time,
“ before I was conducted into the presence
“ chamber, through a dark entry, and
“ down two steps. The Rajah was seated
“ on a throne, or pulpit, (for that is what it
“ was like,) raised about two feet above the
“ floor. He was dressed in the festival habit
“ of a *gylong* or priest; being covered with
“ a scarlet sattin cloak, with a gilded mitre
“ upon his head. A man kept twirling an
“ umbrella over him. The pulpit was gild-
“ ed, and surrounded with silver ewers and
“ vases, and the floor was entirely covered
“ with carpets. His officers, to the number
“ of twelve, were seated on cushions close
“ to the wall. After making my bows,
“ (which, according to the custom of the
“ country, ought to have been prostrations,)
“ and laying my presents before him, I was
“ conducted to a cushion prepared for me

“ in

“ in the middle of the apartment. Several
“ copper platters filled with rice, butter,
“ treacle, tea, walnuts, cashmerean dates,
“ apricots, cucumbers, and other fruits,
“ were set before me, together with a little
“ wooden stool. All this passed in silence.
“ Then entered a man with a silver kettle
“ full of buttered tea, and having pouied a
“ little into his palm, he drank it off, filled
“ a dish to the Rajah, and went round to all
“ his officers. Every Boutean carries for
“ these occasions, a little black wooden
“ cup, glazed in the inside, wrapped in a
“ bit of cloth, and lodged within the tunick
“ opposite to his heart, and next the skin :
“ but not being so well provided, I got a
“ china cup. After all the dishes were
“ filled, the Debe Rajah said a grace, in
“ which he was joined by all the com-
“ pany, and then he opened his mouth
“ and spoke to me. When we had finished
“ our tea, and every man had licked his
“ cup, and returned it into his bosom, a
“ flowered

" flowered fattin gown, with well plaited
 " skirts, was brought. I was dressed in it,
 " as in a *Khellaout* *, a red pillong handker-
 " chief was tied round me for a girdle, and
 " I was carried to the Rajah, who bound
 " my head with another, and squeezing
 " my temples, put something on my head,
 " which I afterwards found to be the image
 " of the god Sandia, and muttered some
 " prayers over me. He then tied two
 " silk handkerchiefs together, and threw
 " them over my shoulders. I was re-con-
 " ducted to my cushion; we had two or
 " three more dishes of tea, as many graces,
 " a cup or two of whisky, and beetle-nut.
 " I then retired.

" The walls of the presence chamber
 " are hung round with Chinese landscapes,

* A *Khellaout* is a dress of honour presented in Hindostan, by men of rank, to visitors of distinction, but it is generally in pieces, and not made up. The number of pieces, and their quality, are in proportion to the rank of the persons to whom they are presented.

“ mixed with deities painted on fattin.
“ The cieling and pillars are covered with
“ the same furniture, and at the lower end
“ of the room, are three or four images
“ placed in niches. Before them are
“ censors burning with incense, lamps fed
“ by butter, little silver pagodas and urns,
“ elephants teeth, flowers, &c. the whole
“ ornamented with silks, ribbons, and
“ other gew-gaws.

“ The palace is a very large building,
“ and contains near 3000 men, but not one
“ woman. Of these, above 1000 may be
“ *gylongs*, others are adherents of the
“ former Rajahs, who are kept in a kind
“ of imprisonment; and the rest are officers
“ of the Rajah and Lama, with all their
“ trains of servants. A tower of about
“ five or six stories high rises in the mid-
“ dle, and is appropriated to the Lama
“ Rambokay *; he dwells near the top,

* This is, I presume, the chief priest of Boutan.

“ and,

“ and his apartments are furnished in the
“ same stile with the Rajah’s, but better.
“ In the former chief’s time, nobody could
“ see him ; but times are altered. We
“ were received by him as by the Rajah,
“ excepting the ceremony of the *Khellauf*,
“ and the whisky. After the first visits,
“ he used to receive us without ceremony,
“ and appears to have more curiosity than
“ any man I have seen in this country.

“ This palace is in the highest degree
“ monkish. The Rajah, his priests, his
“ officers and servants, are all immured
“ like state prisoners in an immensely large
“ building, and there are not above a dozen
“ other houses in the town.

“ The palace gates are shut when it
“ grows dark, and no one is allowed to
“ go in or out till morning. The in-
“ habitants of it seldom stir abroad more
“ than once in ten or twelve days, when
“ they go in a string of 500 or 600 to
“ bathe

“ bathe in the Tschinlehoo They seem to
“ lead a joyless, and I think, idle life, for
“ so much authority is given to the pro-
“ vincial governors, that not much busines
“ is done here. The court has little
“ connexion with foreign powers, unless
“ it be with the Teshoo Lama, and still
“ less intercourse with strangers. All those
“ who live in the palace, are dressed
“ in a dark red woollen cloth.”

“ Poligamy is not allowed either in
“ Bootan or Thibet, but divorces or sepa-
“ ration are common where there happen
“ to be no children. The Rajah, priests,
“ and all officers, lead a life of celibacy.
“ The institution of castes and hereditary
“ professions is not in use.

“ The people of Boutan, like their
“ Bengal neighbours, burn the bodies of
“ the dead.

“ One of the priests of the palace happening to die, I went to see the ceremony. It was the third day after his death. I found about forty priests assembled in a tent on the side of a rivulet which runs by the side of the palace, and employed in chaunting their prayers, while some workmen were cutting wood, and forming the funeral pile. As they objected to my remaining near the tent, I crossed the brook, and ascended a small hill, which overlooked the place where the obsequies were to be performed. At about twenty yards from the pile, a temporary booth was erected, from which tea was occasionally distributed to the clergy, and some large pots, that were boiling on the fire, seemed to prepare a more solid repast. The priests continued at different intervals to recite their offices in a low voice, accompanying them with the tinkling of bells, and the sound “ of

“ of tabors and trumpets. Some old women,
“ placed at a distance, were counting their
“ beads, and repeating their *Omanie Paymie*
“ hymns. When night came on, the body,
“ wrapped in a linen sheet, was silently
“ brought, and the instant it was laid on
“ the pile, a shrill pipe, like a boatswain’s
“ call, was sounded. All this passed in the
“ dark. Then a relation of the deceased
“ came with a lighted brand in his hand,
“ and set fire to the pile; two of the priests
“ fed it with fresh wood; another, dressed
“ in white, threw in from time to time
“ spices, salt, butter, beetle, oil, and other
“ articles. The whole was accompanied
“ with trumpets, tabors, and bells. The
“ fire burned slowly, and a heavy shower
“ of rain coming on, I returned home,
“ without waiting for the conclusion of the
“ ceremony. It is usual, I am told, to
“ collect the ashes on the third day, and
“ carrying them in solemn procession, to
“ throw them into the river *Tshinleboo*. The

“ custom of the wife burning herself with
 “ the corpse of her husband seems never
 “ to have been practised in Boutan.”

That the doctrine of the metempsycho-
 chosis is believed in Boutan, seems evident
 from the great caution with which the in-
 habitants avoid putting any animal to death.
 Mr. Bogle, speaking of *Lama Rambookay*^{*},
 says, “ One day Mr. Hamilton, shew-
 “ ing him a microscope, went to catch a
 “ fly: the whole room was in confusion,
 “ and the Lama frightened out of his wits,
 “ lest he should kill it.

“ The Gylongs, or priests of this country,
 “ become so by choice, and in their early
 “ years. There are numbers of temples on
 “ all the roads. One kind is a long wall,
 “ with stones inscribed *Om-ma-mie*, en-

* In Boutan, every spiritual chief is styled *Lam*, whether this is a title of inferior order, or a provincial corruption of the word *Lama*, I cannot determine.

“ circling

" circling small bas relief figures, made of
 " black marble, with gilt faces, which are
 " placed at the center and ends of the
 " building. Sometimes there are *Om-ma-*
 " *mes* on a barrel, which is turned round
 " by water. Some temples consist of a
 " building fifteen feet square, which they
 " effectually prevent from being polluted,
 " by its neither having a door nor a window.
 " In every house, there is a small altar for
 " the gods*, which are set out with flowers,
 " &c. and the family daily offer up their
 " devotions there.

" A soldier in Boutan is not a distinct
 " profession; every man is girt with a sword,
 " and trained to use the bow. The hall of
 " every public officer is hung round with
 " match-lock guns, swords, and shields.
 " In times of war or danger, his servants
 " or followers are armed with these. The

* See vol 1 p 229

“ inhabitants are assembled from the different villages, put under his command, and he marches against the enemy. The common weapons are, a broad sword of a good temper, with a shagreen handle; a target of twisted cane, painted with streaks of red; a bow, formed of a piece of bamboo; a quiver, made of a piece of the trunk of the same tree; arrows of reed, barbed, and sometimes dipt in poison, said to be of so subtile a quality, that the slightest wound proves mortal in a few hours. Some of the Bouteans are armed with pikes. They put great confidence in fire arms, but are not so expert in the use of the match-lock, as in the use of their ancient weapons, the sword and bow. Their war garb varies; some wear a cap quilted, or of cane, of a sugar loaf shape, with a tuft of dyed horse-hair; others, an iron netted hood, or a helmet, with a similar ornament; and under these, they sometimes put false locks, to supply the want “ of

“ of hair, which by the Bouteans is worn
“ short. Sometimes a coat of mail is to be
“ seen, but in peace as well as war they
“ weāl a kilt, resembling that of the Scotch
“ highlanders; woollen hose, soled with
“ leather, and gathered round the knee;
“ a jacket or tunic; and sometimes over all,
“ in cold weather, two or three striped
“ blankets. Their leaders only are on horse-
“ back. They all sleep in the open air,
“ and keep themselves warm by their plaids
“ and their whisky. The horses of the
“ leaders are ornamented with cow-tails
“ dyed red. When they attack, they hoop
“ and howl, to exhilarate themselves, and
“ intimidate their enemy. They are fond
“ of attacking in the night.

“ The more I see of the Bouteans, the
“ more I am pleased with them. The
“ common people are good-humoured,
“ downright, and I think thoroughly trusty.
“ The statesmen are possessed of some of

“ that art which belongs to their profession.
“ They are the best built race of men I ever
“ saw. Many of them are very handsome,
“ and with complexions as fair as the people
“ of the South of France.

“ The Debe Rajah, with all his court,
“ and the inhabitants of the neighbouring
“ villages, in imitation, I suppose, of their
“ Scythian ancestors, will migrate from this
“ place in about five months hence. Their
“ winter-quarters are at *Poonaka*, two days
“ journey to the S. E.; and it is said the
“ climate there is so much hotter, that it
“ produces mangoes, pine-apples, &c The
“ palace, I am told, is larger than that
“ here, (Tassefuddin,) and well furnished.

“ The first object that strikes you, as
“ you go down the hill into Thibet, is a
“ mount in the middle of the plain, where
“ the people of Paridsong expose their dead.
“ It happened that they were carrying a
“ body

“ body thither as we came down. Eagles,
“ hawks, ravens, and other carnivorous
“ birds, were soaring about, in expectation
“ of their prey. Every village has a place
“ set apart for this purpose. There are
“ only two exceptions to the custom. The
“ body of the Lama is burnt with sandal-
“ wood, and those who die of the small-
“ pox are buried, to smother the infec-
“ tion.

“ One of Payma’s * servants carried a
“ branch of a tree with a white handker-
“ chief tied to it. I could not guess the
“ meaning of this at first, but it was soon
“ explained. For after stopping at a tent
“ to drink tea with the abbot of a monastery
“ in the neighbourhood of Paridsong, sub-
“ ject to Teshoo Lama, we rode over the
“ plain, till we came to a heap of stones,

* Payma was a servant of the Teshoo Lama’s, sent
to escort Mr. Bogle to Teshoo Loombo.

“ opposite

AFFINITY OF THE RELIGION

“ opposite to a high rock covered with
“ snow. here we halted; and the servants
“ gathering together a parcel of dried cow-
“ dung, one of them struck fire with his
“ tinder-box, and lighted it. We sat down
“ about it, and the day being cold, it was
“ very comfortable. When the fire was
“ well-kindled, Payma took out a prayer-
“ book; one brought a copper cup, another
“ filled it with a kind of fermented liquor
“ out of a newly killed sheep’s-paunch,
“ mixing it with rice and flour; and
“ after throwing some dried herbs and
“ flour into the fire, they began their rites.
“ Payma acted as chaplain. He chaunted
“ the prayers in a loud voice, the others
“ accompanying him; and every now and
“ then, the little cup was emptied towards
“ the rock. About eight of these libations
“ being poured forth, the ceremony was
“ finished, by placing upon the heap of
“ stones, the white ensign which had been
“ carried before us. The mountain to
“ which

“ which this sacrifice is made, is called *Tehoomul Hary* *. It stands between Bootan and Thibet; it is generally white with snow. It rises perpendicularly like a wall, and is attended by a string of smaller rocks, which bear the name of *Tehoomul's* sons and daughters.

“ As the waters of the Ganges, or of some refreshing river, are deemed sacred by the sun-scorched Hindoos, so rocks and mountains are the objects of veneration among the Lama's votaries. They erect written standards upon their tops, and cover the sides of them with prayers formed in pebbles, in characters so large, that those who run may read.

“ Our road next day, led us along the banks of the lake called *Shantze Pelling*.

* Hary is the name of one of the Hindoo divinities

“ It is fed by a large mineral stream, which
“ issues out of the side of the mountain,
“ and extends about 18 miles from North to
“ South. It was half frozen over, and well-
“ stocked with wild ducks and geese. We
“ also met with some hares, and a flock of
“ antelopes. We should have had excellent
“ sport, but for my friend Payma’s scruples.
“ He strongly opposed our shooting, insist-
“ ing that it was a great crime, would
“ give much scandal to the inhabitants, and
“ was particularly unlawful within the liber-
“ ties of Tehoomul Hary. We had many
“ long debates upon the subject, and at last
“ we compromised the matter. I agreed,
“ not to shoot till we were fairly out of sight
“ of the holy mountains, and he agreed
“ to suspend the authority of the game-
“ laws in solitary and sequestered places.

“ The religion of the Lamas is connect-
“ ed with that of the Hindoos, though I
“ will not pretend to say how. Many of
“ their

“ their deities are the same. The Shastra
“ is translated into their language, and they
“ hold it in veneration, as they do the
“ holy places of Hindostan. In short, if
“ the religion of Thibet is not the child of
“ that of the Gentoos, it is at least a near
“ relation. The humane maxims of the
“ Hindoo faith are taught in Thibet. To de-
“ prive any living creature of life, is thought
“ a crime, and one of the vows taken by
“ the priesthood, is to this effect. But
“ mankind in every part of the world too
“ easily accommodate their consciences to
“ their passions, and the Thibetians make no
“ exception to this observation. They em-
“ ploy a low and wicked class of people to
“ kill their cattle, and thus evade the com-
“ mandment. The severe prohibition in-
“ troduced from Hindostan against eating
“ beef, is likewise got over. The cattle of
“ Thibet are mostly of the bushy-tail kind;
“ and having therefore set them down as
“ animals of a species different from the
“ cow

“ cow of the Shaster, they eat, *asking no*
 “ *questions, for conscience sake.*

“ Immediately upon our arrival at *Desheripgay*, where the Lama then resided ⁺,
 “ we made up to the gate of the palace,
 “ walked into the court, and went up the
 “ ladders into our apartments.

“ *Desheripgay* is situated in a narrow
 “ valley, and at the foot of an abrupt
 “ and rocky hill. The palace is small, it
 “ is only two stories high, and is sur-
 “ rounded on three sides by rows of small
 “ apartments, with a wooden gallery run-
 “ ning round them, which altogether forms
 “ a small court flagged with stone. All
 “ the stairs are broad ladders; the roofs
 “ adorned with copper-gilt ornaments, and

* The Lama had taken up his residence at *Desheripgay*, on account of the small-pox, which had broke out at his capital *Tefhoo-Loombo*.

“ on the front of the house, three round
“ brass plates are placed, an emblem of
“ OM-HAM-HONG. The Lama’s apart-
“ ment is at the top. It is small, and
“ hung round with different coloured silks,
“ and views of Potalla, Tschoo Loombo,
“ &c &c.

“ In the afternoon I had my first audi-
“ ence of the Lama. I have elsewhere
“ put down the conversation, and will here
“ only mention the ceremonies.

“ The Lama was upon his throne,
“ formed of wood, carved and gilt, with
“ some cushions upon it, upon which he
“ sat cross-legged. He was dressed in a
“ mitre-shaped cap of yellow broad cloth,
“ with long ears lined with sattin; a yel-
“ low cloth jacket without sleeves, and a
“ sattin mantle of the same colour thrown
“ over his shoulders. On one side of him
“ stood his physician with a bundle of per-
“ fumes,

“ fumes, and rods of sandal-wood burning in his hand: on the other, stood his “ *Sopon Chumbo*, or cup-bearer. I laid “ the Governor’s present before him, “ delivering the letter and pearl necklace “ into his own hands, together with a “ white pellong handkerchief, on my own “ part, according to the custom of the “ country. He received me in a most “ engaging manner. I was seated upon a “ high stool, covered with a carpet; plates “ of boiled mutton, boiled rice, dry fruit, “ sweetmeats, sugar, bundles of tea, sheeps “ carcasses dried, &c. were set before me, “ and my companion Mr. Hamilton.

“ The Lama drank two or three dishes “ of tea with us, but without saying any “ grace, asked us once or twice to eat, “ and threw white pellong handkerchiefs “ over our necks at retiring. After two “ or three visits, the Lama used, except on “ holidays, to receive me without any ce- “ remony,

“ remony, his head uncovered ; dressed
“ only in the red serge petticoat which is
“ worn by all the Gylongs ; red bulgar-
“ hide boots ; a yellow cloth vest, with his
“ arms bare, and a piece of coarse yellow
“ cloth thrown across his shoulders. He
“ sat sometimes in a chair, sometimes on
“ a bench covered with tyger skins, nobody
“ being present but *Sopon Chumbo*. Some-
“ times he would walk with me about the
“ room, explain to me the pictures, or
“ speak of any indifferent subject. For
“ although venerated as God’s vicegerent
“ through all the Eastern countries of Asia,
“ endowed with a portion of omniscience,
“ and of many other divine attributes, he
“ throws aside in conversation all the awful
“ part of his character, accommodates him-
“ self to the weakness of mortals, endea-
“ vours to make himself loved more than
“ feared, and behaves with the greatest
“ affability to every body, particularly to
“ strangers.

“ The present Teshoo Lama is about
“ forty years of age, of low stature, and
“ though not corpulent, rather inclined to be
“ fat. His complexion is fairer than that
“ of most of the Thibetians, and his arms
“ are as white as those of a European.
“ His hair, which is jet black, is cut very
“ short; his beard and whiskers never above
“ a month's growth. His eyes are small
“ and black, the expression of his counte-
“ nance is smiling and good-humoured.
“ His father was a Thibetian, his mother
“ a near relation of the Rajah of Ladack.
“ From her he learned the Hindostan lan-
“ guage, of which he has a moderate know-
“ ledge, and he is fond of speaking it. His
“ disposition is open, candid, and gene-
“ rous. he is extremely merry and en-
“ tertaining in conversation, and tells a
“ pleasant story with a great deal of hu-
“ mour and action. I endeavoured to find
“ out in his character, those defects which
“ are inseparable from humanity. but he

“ is

“ is so universally beloved, that I had no
“ success, for not a man could find in his
“ heart to speak ill of him ” ”.

“ A vast crowd of people came to pay
“ their respects, and to be blessed by the
“ Lama. He was seated under a canopy
“ in the court of the palace. The votaries
“ were all ranged in a circle. First came
“ the laymen. Every one, according to
“ his circumstances, brought some offering:
“ one gave a horse, another a cow, some
“ gave dried sheeps carcases, sacks of flour,
“ pieces of cloth, &c. and those who had
“ nothing else, presented a white *pel-*
“ *long* handkerchief. All these offerings
“ were received by the Lama’s servant,
“ who put a bit of cloth with a knot upon
“ it, tied, or supposed to be tied, with the
“ Lama’s hands, about the necks of his
“ votaries. After this they advanced up
“ to the Lama, who sat cross-legged upon
“ a throne formed of seven cushions, and

“ touched their head with his hands, or
“ with a tassel hung from a stick, accord-
“ ing to their rank and character. Upon
“ the Gylongs, or laymen of very high
“ rank, he lays his palm. The *Annies*,
“ or nuns, and inferior laymen, have a
“ cloth interposed between his hand and
“ their head ; and the lower class of people
“ are touched, as they pass by, with the
“ tassel which he holds in his hands. I
“ have often admired his dexterity in
“ distinguishing the different orders of
“ people, particularly the young priests
“ from the nuns, both being dressed in the
“ same habit, and it sometimes happen-
“ ing that they were jumbled and crowd-
“ ed together.

“ Among other good qualities which the
“ Lama possesses, is charity ; and he has
“ plenty of opportunities of exercising it
“ among the Faquires who come hither
“ from India. The country swarms with
“ those

“ those of this profession, and the Lama,
“ who speaks the language tolerably well,
“ every day converses with them from his
“ windows, and picks up, by this means,
“ a knowledge of the different countries
“ and governments of Hindostan.

“ He gives them a monthly allowance
“ of tea, butter, flour, &c. besides money;
“ and often bestows something considerable
“ at their departure. The Hindoo pil-
“ grims, who are thus supported at the
“ Lama’s expence, may be in number 150,
“ besides about thirty Mussulmen Faquires.
“ For although the genius of the religion of
“ Mahomet is hostile to that of the Lama,
“ yet he is posseſſed of univerſal charity,
“ and is free from those narrow prejudices,
“ which, next to ambition and avarice, have
“ opened the most copious sources of hu-
“ man misery. His charity to these
“ pilgrims flows, I imagine, partly from
“ the generosity of the Lama’s temper,

“ partly from the desire of acquiring information, and satisfying his curiosity about Hindostan, *the school of the religion of Thibet.* These Faquires however do not scruple to break their vows in every instance but eating beef, and are not only a very troublesome, but an exceedingly vicious, set of people.”

After having resided for some time at Desheripgay, the Lama set out for Teshoo Loombo, and Mr. Bogle accompanied him. The whole journey was a series of religious ceremonies, as the people crowded from all parts to the road to receive the blessing of their High Priest and Sovereign. Upon his arrival near Teshoo Loombo, he halted for some time,

“ From the resting place,” continues Mr. Bogle, “ till we arrived at the Lama’s place, the road was lined on both sides with ranks of spectators. They were all dressed “ in

“ in their holiday cloaths, the peasants sing-
“ ing and dancing about 3000 Gylongs,
“ some with large pieces of checked cloth
“ hung upon their breasts, others with their
“ cymbals and tabors, were ranked next
“ the palace. As the Lama passed, they
“ bent half forwards, and followed him
“ with their eyes; but there was a look
“ of veneration, mixed with keen joy,
“ in their countenances, which pleased me
“ beyond every thing. One catches af-
“ fection by sympathy, and I could not
“ help in some measure feeling the same
“ sensations with the Lama’s votaries.

“ The Lama rode as far as he could,
“ and then walked slowly through the
“ purlieus of the palace ; stopping now
“ and then, and casting a cheerful look
“ among his people. We passed by the
“ bottom of Teshoo Loombo, which is
“ built on the lower declivity of a steep
“ hill. The roof of the palace, which is

“ large, is entirely of gilt copper. The
“ building itself is of dark-coloured brick.
“ The houses of the town rise one above
“ another. Four temples with gilt orna-
“ ments are mixed with them, and alto-
“ gether it cuts a princely appearance.
“ Many of the courts are spacious, flagged
“ with stones, and surrounded with gal-
“ leries. The alleys, which are likewise
“ paved, are narrow. The palace is in-
“ habited by the Lama and his officers,
“ and contains temples, granaries, and
“ warehouses, &c. The rest of the town
“ is intirely inhabited by priests, who are
“ in number about 4000.

“ From the day of our arrival at Tefhoo
“ Loombo, till the 18th of January, the
“ Lama was engaged in receiving visits and
“ presents. Among the rest of his vota-
“ ries was a large caravan of Calmucks,
“ who offered up to his shrine ingots of
“ silver, furs, pieces of silk, and drome-
“ daries.

“ daries. They remained about a month
 “ at Teshoo Loombo, and then proceeded
 “ to Lahaffa, where they spent about ten
 “ days, and returned to their own country,
 “ which is about three months journey
 “ northward.

“ I was not present on any of these
 “ occasions, but remained at home, where
 “ I had enotigh visitors of my own.
 “ Crouds of Gylongs used at all hours
 “ to come into my room to see me, or get
 “ up upon the roof, and look down upon
 “ me. I never forbad any body; and
 “ after giving them a pinch of snuff, and
 “ indulging them with a look at the chairs,
 “ or other things I had brought with me,
 “ which always produced an exclamation
 “ of *pah, pah, pah, tzee, tzee, tzee*, they
 “ used to retire and make way for others.
 “ This continued more or less all the time
 “ I was at Teshoo Loombo.”

Mr.

Mr. Bogle describes several ceremonies of religion and state at which he was present. They were all composed of a mixture of praying, dancing, singing, eating, and drinking tea.

“ On the first day of the Thibetian year, “ every body, except the Lama, assembled “ in the large court which is under the “ palace. All the gallries which sur- “ round it, were crowded with spectators. “ I was placed as usual by the *Teshoo* “ *Coosho*, in the highest balcony. The ex- “ hibition began with dancing by merry- “ andrews in masks. Then a number of “ banners were set up, and a croud of Gy- “ longs, dressed in various coloured habits, “ with cymbals, tabors, trumpets, hautboys, “ and drums, marched in procession round “ the court. After them came about twenty “ Gylongs in vizors, representing the heads “ of different, mostly ideal, animals ; and, “ in

“ in masquerade dresses, danced with antic
“ motions in the same manner, but better
“ performed, than I had seen at *Tassefuddin* ⁺.
“ After this the figure of a man chalked
“ upon paper was laid upon the ground.
“ Many strange ceremonies, which, to me
“ who did not understand them, appeared
“ very whimsical, were performed about
“ it; a great fire being kindled in one
“ corner of the court, it was at length held
“ over it, and being formed of combustibles,
“ vanished with much smoke and explosion.
“ I was told this figure represented the devil,
“ but I am not sufficiently skilled in the
“ Thibetian mythology, to enter into par-
“ ticulars. One thing is certain, it was
“ painted white, with regular features;
“ whether or no it was intended as a repre-
“ sentation of that being, *who goes to and*
“ *fro upon the face of the earth, seeking whom*
“ *he may devour*, I know not, but I could

* The capital of Boutan

“ not

“ not help sometimes fancying that it much
“ resembled an European.

“ I must confess, the pleasantest hours
“ I spent before the arrival of the *Pjnn-*
“ *Coosbos*,” (the Lama’s nephews,) “ were
“ either in my audiences with the Lama, or
“ in playing at chess. The arrival of a
“ large party of Calmucks furnished me
“ with enough of combatants. Their
“ method of playing differs from ours, in
“ this particular; the privilege of moving
“ two steps at once, is confined by them to
“ the first pawn played by each party, and
“ they know nothing of castleing and stale-
“ mate Instead of this last, it is a drawn
“ game, when the king is left upon the
“ board *solus*, without a piece or a pawn on
“ the board. In my first trial of skill with
“ the Tartars, I used often to come off
“ loser. For when a Tartar sits down to
“ chess, he gets two or three of his country-
“ men to assist him. They lay all their
“ bare

“ bare heads together, considering and
“ consulting about every move. At length
“ I found out the way of managing them,
“ and encountered them in their own way.
“ If I could not get a Taitar to enter the
“ list with me in single combat, I engaged
“ an equal number of them on my side, and
“ used easily to beat them.

“ I may be excused in mentioning a
“ circumstance, which, although it does not
“ properly belong to the subject of these
“ memorandums, I cannot in justice to my
“ Thibetian friends omit. From the civi-
“ lities which Tefshoo Lama, and every body
“ about him, showed me, as well as from
“ my desire of conciliating the good will of
“ the Thibetians, whose country I believe
“ no Englishman had ever visited before, I
“ resolved to make some presents to the
“ Lama’s relations, and accordingly pur-
“ chased coral beads, which are much
“ valued in this part of the world. I car-
“ ried

"ried them with me on my visit to the *Cham*
 " *Coosho* and her daughters, and had much ado
 " to procure their acceptance of them. The
 " *Pyn-Cooshos* were still more difficult; and
 " I believe I spent an hour in their tent, be-
 " fore I could get them to agree to take my
 " beads. *You*, said they, *are come from a*
 " *far country it is our business to render*
 " *your stay with us agreeable, why should*
 " *you make us presents?*"'

At the end of his memorandums, which he evidently intended to revise, Mr. Bogle has written the following "*caution.*"'

" The above memorandums ought to be
 " read with a grain of allowance. I have
 " attempted to set them down faithfully,
 " but I cannot answer for myself; for I am
 " apt to be pleased, when I see others de-
 " sirous of pleasing me; to think a thing is
 " good, when it is the best I can get; and
 " to turn up the bright side of every thing."

Mr.

Mr Bogle has brought into one view the conversations that passed at the different audiences he had of the Lama; but the fear lest I should trespass too far upon a work, which I hope will one day be given to the Public entire, sets bounds to my desire of transcribing it. The following extracts, however, may serve to throw some light upon the subject of this Sketch, and upon the character of the Lama, which cannot but conciliate our regard.

In the second audience to which Mr. Bogle was admitted, when ceremony was entirely set aside, after some conversation upon political subjects, the Lama said, “ I “ will plainly confess that my reason for at “ first refusing your admittance was, that my “ people advised me against it. I had heard “ also much of the power of the Europeans, “ that the company was like a great king, “ fond of war, and conquest; and as my “ business and that of my people is to pray “ to

“ to God in peace, I was afraid to admit
“ any European into the country. But I
“ have since learnt, that they are a fair and
“ just people. I never before saw one of
“ them, but I am happy at your arrival,
“ and you will not think any thing of my
“ former refusal.”

Mr. Bogle then explained to him the situation and history of the East India Company, and having assured him of the respect its servants had for his character and rank, the Lama proceeded, by saying, That the prejudices he had imbibed against the English were removed, and added, “ I
“ am desirous of having a place on the banks
“ of the Ganges, to which I may send my
“ people to pray. I intend to write to the
“ governor on this subject *, and wish you
“ would second my application.” He then enquired about England, and its religion,

* See extract from his letter to Mr. Hastings, p 165.
and

and asked, if Mr. Bogle worshipped *Criss*, making a cross with his fingers, and adding, that there had been formerly some European priests at Lahassa who worshipped the cross, but that they bred disturbances, and were turned out of the country.

“ On the 18th of November,” continues Mr. Bogle, “ I had another audience of the “ Lama. He talked of religion, and of the “ connexion of his faith and that of the “ Brahmans. He said, that he worshipped “ three of the Hindoo gods, Brimha, &c. “ but not any of the inferior deities. He “ then asked, how many gods there were in “ my religion. I told him, one. He ob- “ served charitably, that we all worship “ the same God, but under different names, “ and attain at the same object, though we “ pursue different ways. The Lama said, “ that his religion, and that of the Chinese, “ were the same. What a tract of country “ does it extend over !

“ He spoke to me about what he had
“ before mentioned, concerning the estab-
“ lishment of a religious house upon the
“ banks of the Ganges, and I repeated my
“ belief of the readiness with which his re-
“ quest would be granted. He said, he
“ had also written, or proposed to write, to
“ *Changi Lama*, the high priest at Pekin,
“ with whom he was upon the most friend-
“ ly and intimate terms, mentioning that
“ the Europeans were masters of Bengal,
“ and had shewn him great favour, and,
“ says he, I think it is probable, he will
“ send some of his people to visit the
“ principal religious places there I, added
“ he, am but a little man in comparison
“ with the *Changi Lama*, for he is always in
“ the emperor’s presence, and has a great in-
“ fluence over him. The favour which
“ the emperor shows to me, and to the
“ *Dalai Lama*, is in a great measure owing
“ to the *Changi Lama*’s good offices at
“ court. I hope therefore that, in case he
“ sends

“ sends any persons to Bengal, the governor
“ will give them a good reception.”

In a letter to Mr. Hastings, Mr. Bogle
says,

“ In my letter of the 5th of December, I
“ mentioned the Lama’s desire of found-
“ ing a religious house on the banks of the
“ Ganges. About 7 or 800 years ago, the
“ Thibetian pontiffs had many monasteries
“ in Bengal, and their priests used to travel
“ in that country, in order to study the re-
“ ligion and language of the Brahmins,
“ and to visit the holy places in Hindostan.
“ The Mahomedans, upon conquering Ben-
“ gal, plundered and destroyed their tem-
“ ples, and drove them out of the country.
“ Since that time there has been but little
“ intercourse between the two kingdoms.
“ The Lama is sensible that it will throw
“ great lustre on his pontificate, and serve
“ to extend his fame and his character,
“ if he can, after so long an interval, obtain

" a religious establishment in Bengal. He
 " proposes also to send some of his *gylongs*
 " during the cold season, to wait upon you
 " at Calcutta, and afterwards to go on pil-
 " grimage to Gungo, Segor, &c. and he
 " has written to *Chidzun Tamboo* * at Pekin,
 " who has great interest with the emperor,
 " informing him that the English are now
 " masters of Bengal; that you their chief
 " have shown him great favour, that the
 " English allow every one to follow his
 " own religion unmolested; and advising
 " him to send some persons to wait upon
 " you, and to visit the principal temples
 " in Bengal."

In another letter, he observes,

" Teshoo Lama's character and abilities;
 " his having discovered † and placed the
 " present Dalai Lama in the chair of Po-

* This is, I suppose, the name of the *Changz Lama* before mentioned See p. 201

† See p. 169

“ tallo ”, his being favoured by the emperor of China, and his having obtained the appointment of *Gefub Rambochay*, (the prime minister, or rather regent,) give him great influence.

“ The seat of government, however, is at Lahaffa. The emperor of China is paramount sovereign, and is represented by two Chinese officers, who are changed every three years. These men are to report to their court the state of this country, but, I am told, that they seldom interfere in the management of it; which, during Dalai Lama’s minority, is intrusted to *Gefub Rambochay*, and four ministers. Teshoo Lama has a number of villages and monasteries belonging to him, which are scattered over Thibet, and intermixed with those of the Dalai Lama. To attempt to explain the nature of a

* The Dalai Lama’s residence

“ government where so many different
“ interests are blended together, would
“ oblige me to enter into details which my
“ imperfect knowledge of the country
“ would hardly justify.

“ About 70 years ago, the emperor of
“ China acquired the sovereignty of Thibet
“ in the way that sovereignties are generally
“ acquired;—by interfering in the quarrels
“ between two contending parties In
“ consequence of a revolution which hap-
“ pened about 25 years ago, the govern-
“ ment of Thibet was committed to the
“ former Dalai Lama. Upon his death,
“ *Gesub Rambochay*, his cup-bearer, or con-
“ fident, procured the supreme administra-
“ tion of affairs, partly through his own
“ interest at the court of Pekin, and partly
“ at the recommendation of Teshoo Lama,
“ who came now to be considered as the
“ first man in the country. After two
“ years, Teshoo Lama discovered the child

“ into whose body the last Dalai Lama’s
“ spirit had passed, and gave notice to the
“ court of China. He was immediately
“ acknowledged by the emperor; *Changi*
“ *Lama*, the Lama or high priest who re-
“ sides at Pekin, came to visit him, and,
“ after passing some months at *Teshoo*
“ *Loombo*, returned to court.

“ Formany years after *Gesub*’s promotion,
“ Teshoo Lama continued to have influence
“ in the government, but for some time past
“ *Gesub* has endeavoured, by his own interest,
“ to maintain himself in office, and although
“ he appears to pay great deference to the
“ *Lama*’s opinion, he consults him as seldom
“ as possible. The grand object in this man’s
“ politics, is to secure the administration to
“ himself, and afterwards to his nephew;
“ while Teshoo Lama, on the contrary, is
“ exerting all his interest at the court of
“ Pekin, to procure the government for
“ the Dalai Lama, who is now nearly

" of age, and to obtain the appointment of a minister devoted to himself. If he can carry his point, his influence will immediately revive, for, independent of the good understanding which subsists among all the Eastern pontiffs, the *Dalai Lama*, owing his promotion to *Teshoo Lama*, and having been tutored by his people, will naturally pay great attention to his advice and opinion."

The above passages are the clearest I could find among Mr Bogle's manuscripts, respecting the relative situations of the two Lamas in point of office and rank; and they seem to confirm the opinion I have before ventured to express, that the Teshoo Lama, though independant of, is inferior to the Dalai in temporal and spiritual authority.

I have been favoured with the following account of the ceremonies at the decease and funeral of the chief Lama of the Kal-

muck

muck Tartars, whose hordes were encamped near the settlement of the Moravian brethren, Sarepta, on the river Wolga. It shows in a strong light the amazing extent of the religion of the Lama of Thibet, and consequently of the influence of the Hindoo system. Upon a comparison between the ceremonies described by Mr Bogle, at the funeral of a *gylong* in Boutan on the borders of Bengal, and those of a *Kalmuck Lama* in the kingdom of Astracan, they will be found to be nearly the same [†].

“ The chief Lama of the Kalmuck Tartars
 “ that were encamped behind our farm, who
 “ with his body of priests had been some time
 “ in our neighbourhood, and is called in their
 “ language, *Abagay Lama*, having, on the
 “ 10th of March, after a short illness, departed
 “ this life, in the 94th year of his age, the
 “ principal priests, or *gylongs*, consulted what

* See page 178

“ was

“ was to be done with his corpse, according to
“ their laws. They first notified his death to the
“ prince of the Deibert Hord, that he might
“ immediately send another Lama hither, and
“ order such things as are directed in their
“ law book to be done on these occasions. Ac-
“ cordingly, the next morning, a Lama, called
“ *Dajamatba Lama*, arrived here, with a
“ multitude of priests; and great numbers of
“ them and their disciples continued coming
“ all night long. On the 11th, in the morn-
“ ing, at break of day, a council was held, to
“ ascertain, whether they might without
“ scruple, according to the custom fixed in
“ their religion, burn the corpse of this Lama,
“ as they did the bodies of others of the same
“ rank, and those of their princes, in order to
“ make relics of their ashes and bones, or, as
“ they call them, the *sparks* of the deceased.
“ Indubitable marks of his death having been
“ attested, they immediately began to make
“ preparations to perform the ceremony upon
“ him. All the morning and afternoon
“ “ prayers

“ prayers were made in the *Tongut* language,
“ which is used in religious matters only, and
“ is not understood by the laity. The *gylongs*
“ clothed the deceased in the habit of his
“ order, consisting of a wide yellow silk robe,
“ with a crown of five points, resembling asses
“ ears, and placed him upon a stately cushion
“ in his tent, sitting cross-legged. The com-
“ mon people of the Kalmucks, who came by
“ thousands from all parts, kept going round
“ the tent, to pay their adorations to the
“ corpse, and receive the blessings of the new
“ Lama, who came from time to time to the
“ door of the tent, and moved his bead-string
“ to and fro toward them. Some highly
“ favoured persons were allowed to enter
“ into the tent, and worship the dead Lama.
“ During the prayers, several groups of
“ priests, here and there dispersed, sat in
“ pensive silence and astonishment.

“ The principal *gylongs* shared his effects
“ among themselves, according to their
“ ranks;

“ ranks; every thing being immediately
“ written down and registered. Opposite
“ to the sandy hill, behind our farm, which
“ the Kalmucks call the *barren and wretched*
“ *nose*, was the camp of the prince, who
“ sent orders, that the burning of the Lama
“ should take place the next day. According-
“ ly, on the 12th, every thing was brought
“ together for the ceremony, viz. butter,
“ frankincense, turpentine, various sorts of
“ wood daubed over with turpentine and
“ incense, and several kinds of odoriferous
“ barks of trees. At noon, a square pit was
“ dug into the ground, which was lined with
“ stone, the sides exactly facing the four
“ winds. It was like an oven, and pro-
“ vided with draft holes, and trenches, to
“ receive and burn the fuel, without mix-
“ ing the ashes of the wood with those of
“ the Lama. It was arched over, a hole
“ being left in the top, upon which an old
“ kettle, without a bottom, was fixed, to
“ serve as a chimney. In the midst of this
“ oven, a three-legged iron stool was placed.

“ A great

“ A great hut was then erected round it,
“ built with slaves, and hung with a kind of
“ cloth made of camels hair. The whole
“ work was completed by the principal
“ *gylonge*. A man then tried, by sitting
“ down upon the seat, if every thing was
“ in right order, and as all seemed to be
“ properly arranged, the whole body of
“ priests went in procession to the tent of
“ the deceased *Inst*, the Lama alone; then
“ the 14 chief administering *gylongs* in a
“ row, and as soon as they had reached the
“ door of the tent, they clothed themselves
“ in the habit of their order, which consists
“ of a cotton under garment, called in their
“ language *Kitaj*, and several silken upper
“ garments, covering all their bodies ex-
“ cept their arms, which remained naked.
“ Above all, they wrapped themselves in a
“ yellow silk robe, seemingly made of divers
“ pieces of striped taffeta, which being
“ thrown over them, left the right foot and
“ left arm bare. Their heads were entirely
“ unco-

“ uncovered. The musicians with their
“ instruments, and a *Burchan* or idol car-
“ ried in a red box, followed. An opening
“ was then made in the back part of the tent
“ of the deceased, and the corpse brought
“ out with amazing quickness by the priests,
“ placed on a bier, and born by eight
“ *gylongs*. The corpse was covered with a
“ large yellow silk garment, with the afore-
“ mentioned crown on the head. The
“ music consisted of two long copper posauns
“ or trumpets, which gave only three of
“ four bass tones, were about eight feet
“ long, and each supported by two men ;
“ four great drums of a peculiar construc-
“ tion, and carried by the drummers by a
“ handle, like that of a lanthorn, in the left
“ hands, while in their right they held the
“ drum-sticks, made of strong wire, like the
“ branch of a chandelier, with a button^{*} or
“ knob,

* Mr Bogle describing a ceremony in Tassefuddin in Boutan, says, “about twenty *gylongs*, dressed in va-
“ rious

“ knob, at the end covered with leather. Be-
“ sides these, were five *gjlongs* with musical
“ bells, and some with two plates, which
“ they struck against each other, like those
“ used by the Janizaries. This music pre-
“ ceded the corpse to the oven, and produced
“ altogether a most doleful and dismal con-
“ cert, enough to terrify the by-standers;
“ especially joined to their wild gesticula-
“ tions. Before the procession, walked the
“ new Lama, sprinkling the road with holy
“ water, a *gjlong* carried the *Bu chan* in
“ the red box, and the corpse followed.
“ The mob pressing forward on all sides,
“ was kept off by several *gjlongs* armed with
“ stout clubs, with which they laid about
“ them very vigorously, so that our atten-

“ rious coloured fattin cloals and gilded mitres, were
“ seated on a bench with a large tabour or drum,
“ resling on a stick which they held in one hand, and
“ in the other a crooked rod of iron, with a knob at the
“ end of it, with which they beat time to the priest,
“ who was in the middle of them ”

“ tion

“tion was kept constantly awake by two
“objects; first, the procession and cere-
“mony, and then the care of guarding
“against the *gylongs* clubs. One of us
“was struck at, and the blow being aimed
“at his shins, would have lamed him, if he
“had not fortunately held his cane before
“his legs, which was broken by the blow.

“When the procession reached the oven,
“the corpse was carried with vast dispatch
“into it, the music and priests forming a
“ring round the hut. The fourteen admi-
“nistering *gylongs* undressed the corpse, and
“placed it upon the three-legged seat afore-
“mentioned. The body was fastened to
“the wall by an iron ring round the neck,
“that it might not fall when consumed by
“the heat. The clothes were carried back
“in the same order in which the corpse
“had been fetched. The Kalmucks mean-
“while fell prostrate, and adored the tent
“in which the Lama had died. When it
“began

“ began to grow dark, all the consecrated
“ fuel was brought. Near the oven, a fire
“ was kindled; a large copper kettle was
“ placed upon it, in which butter was
“ melted, and frankincense and turpentine
“ thrown into it, and the whole stirred to-
“ gether. This being done, and the prin-
“ cipal priests assembled about the oven
“ within the hut, the funeral fire was kin-
“ dled by the Lama, and about seven in the
“ evening the music and singing began. The
“ new Lama was now clothed in the habit
“ of the deceased, with the crown on his
“ head. This crown was made of paste-
“ board, and covered with tasseta, on which
“ flowers of gold were embroidered. His
“ seat was a sumptuous cushion towards the
“ West. Somewhat behind him, on both
“ sides, and over against him on the other
“ side of the oven, were divers little altars
“ erected, neatly dressed, on which offer-
“ ings were placed, consisting of several
“ things which the deceased had made use

“ of in his life-time. Some small idols
“ were likewise laid upon them. The
“ fire was now and then much in-
“ creased, by the Lama taking a ladle-
“ full of the melted mixture from the kettle,
“ and pouring it upon the corpse, so that
“ the flame burst out five or six feet high.
“ On his left hand a principal *gylong*
“ stood holding a skreen before him, to
“ prevent his eyes being hurt by the
“ flame, but, notwithstanding this, he was
“ soon in a profuse sweat. All this while
“ prayers in the *Tongut* language were
“ made; they sung, clapped their hands,
“ snapped their fingers, rolled their eyes,
“ and made all sorts of hideous gestures.

“ The fire increased so much, that the
“ walled part of the oven was red hot about
“ two hours after its being lighted, though
“ but little wood was consumed. The
“ priests were obliged to draw further
“ from the fire, and at last to get out at
“ the

“ the back of the hut which enclosed the
“ oven. This occasioned the hangings to
“ be lifted up, so that we could see what
“ passed, though the clubs of the *gylongs*
“ kept the people at some distance. At last
“ they offered us, perhaps in hopes we
“ should approve of what they were about,
“ to draw nearer, and made a wide opening
“ for us to see every thing. After the fire
“ had lasted about four hours, they let it
“ go out; and when the oven had cooled
“ a little, the walled part was taken down,
“ and the ashes of the burnt Lama ga-
“ thered for several heathenish purposes.
“ Part of them was divided among the
“ priests, but each had a very small por-
“ tion. They say, these ashes are a remedy
“ for all kinds of diseases. The rest of
“ them are laid by, and divine honours
“ paid them. After all had been removed,
“ the oven was entirely demolished, filled
“ up, and the ground levelled. The stones

“ of the oven were taken and kept as a
“ memorial of the ceremony ; four flags
“ were also placed on the spot, toward
“ the four winds ; and they believe that as
“ long as these flags wave, their prayers
“ will ascend to heaven.”

We find the progress of the doctrines of the Brahmans from the banks of the Ganges to the extremities of Japan and Tartary, not only handed down by tradition, but confirmed by such evident marks of affinity, as to leave little room for doubt. That in such an extensive journey some deviations may have been made ; that circumstances may have been altered or forgotten ; and that rites, of which health required the observance in the scorching plains of India, were inapplicable or unnecessary in the snowy regions of Tartary, must naturally be supposed. It was probably from the same source that the doctrine

doctrine of the metempsychosis was carried by *Odin* into Scandinavia, which from thence found its way into Gaul. Cæsar says, *Imprimis hoc persuadere volunt, non interire animas, sed ab aliis post mortem transire ad alios, atque hoc maximè ad virtutem excitare putant, metu mortis neglecto* Gæs. de bell. Gall. vi.

S K E T C H XIV.

Affinity between the Inhabitants of Hindostan, and those of ancient Egypt.

THE following disquisition I offer to the reader, only as the *outline* of a subject, which demands a much more ample investigation than the limits I have prescribed to myself will admit.

In some of the preceding Sketches, I have had frequent occasion to take notice of the strong resemblance that exists between the mode in which the Egyptians and Greeks on one part, and the Hindoos on the other, have personified the different attributes of the Supreme Being. Hero-

dorus has so frankly acknowledged that the Greek mythology was almost entirely borrowed from Egypt, and has so fully investigated that subject, that in as far as the Greek and Hindoo Mythology agree, we may very fairly apply any argument to be drawn from such affinity, to the mythology of the *Egyptians*.

The division of the Egyptians into tribes similar to the *caste*s of the Hindoos, is an arrangement, which, in two nations unknown to, or unconnected with one another, could hardly have taken place. The priests, the military order, the merchants, and the artisans and labourers of Egypt *, formed classes, as distinctly separate as those of the Brahmans, Khatries, Bhyzes, and Sooderas of Hindostan. In each country the priests claimed a superiority to the

* Plato in Timacho Arist. Politic. Herodot. Strab. Diodorus Siculus.

rest of the people *; were the interpreters of the laws, and superintended the education of the youth. Each tribe was kept distinct, by the strictness with which intermarriage with another was avoided, and each family retained from father to son the same profession.

The religious prejudices of the two countries in favour of the *cow*, the *lotos*, and the *onion*, are no less remarkable; and although it admits of a doubt, whether or no the Egyptians in the earlier ages could lawfully eat of the flesh of the cow †, their vene-

* Herod *Aelian*, &c.

† Herodotus seems to contradict himself upon this point, for in his second book, chap. xviii he informs us, that the inhabitants of Marea and Apis, being dissatisfied with the Egyptian laws, and particularly with that which prohibited *the use of beef as food*, requested of the oracle of Jupiter Ammon, to be declared Libyans in order to avoid it. But in chapter xxvii he says, that “ the priests have a daily allowance of *beef*, “ and geese, but may not eat fish as the rest of the “ Egyptians do ”

ration for it went so far, as to place it as an object of divine worship in their temples.

A very singular and striking mark of affinity appears in the religious rites performed to Phallus by the Egyptians, and by the Hindoos to Lingam^{*}, upon which occasions the emblematic representations of these deities, and the ceremonies used, seem exactly to resemble one another.

The doctrines of the immortality and transmigration of the soul †; the adoration of rivers, of the sun, and of fire; the respect

* See vol 1 p 203

† Herodotus, ii 123, says (without exception) *the Egyptians* believe in the metempsychosis, but Plutarch confines this belief to the Thebaid “ Some believed “ that the soul after death descended into a subterranean place named *Amenthes*, while others said it “ ascended to the stars from whence it originally “ came,” Plut, de Isid. et Osir.

paid to evil spirits; the frequency of ablutions, abstinences, and mortifications; the torments inflicted upon themselves by devotees; the worship of the manes of parents; the observance of lucky and unlucky days; are things in which a strong and undisputed analogy between the Hindoos and Egyptians must be perceived.

That, in several instances, the two nations differ very materially from one another, cannot be denied. The laws of the Egyptians allowed of only one wife; the bodies of the dead were embalmed and preserved*; the idea of one only supreme God seems to have been unknown to them, and their adoration to have been confined to the sun †, the moon, the stars, and other visible

* Diod Sic i Porphyr et alii

† Sir William Jones observes, that the mystical word *On* of the Egyptians, is generally supposed to have

visible objects: while, on the contrary, the Hindoos admit of polygamy, the dead are either

have meant the sun, and hints that it was probably the Sanskrit word *Om* (see vol 1 page 163) "a word that scarcely ever escapes the lips of a pious Hindoo, who meditates on it in silence," and which, he says, is a coalescence of the letters A U M. (see Asiatic Researches, vol 1 p 242) meaning the Triad *Bumha*, *Vishnu* and *Shiva*, united in one only Supreme God. But though perhaps the Egyptians did not acknowledge one *only* invisible supreme Being, they may have adopted the word *On* from the Hindoos, and applied it to the sun, or some other principal object of their worship; and it is not improbable that it may have given rise to the mystic word used by the magi, (Apud Euseb præp Origen Philost. Clem. Alex Strom 5 Tertull Ap 21 Plato de Legibus, 4) and to the *Eon* and *Logos* of the Greeks. Father Desiderati and Mr. Bogle inform us, that the Thibetians pronounce in the most solemn manner *Om*, *ha*, *hum*, (Lettres edif & cur) Father Tachard speaks of a mystic word in use with the Siamese, which they never utter but with the most profound respect (Voyage des peres Jesuites), and the Chinese repeat *Om-i-to-Fo* with similar veneration "C'est " en

either burnt or buried ; none are preserved ; and, amidst the multiplicity of their idols, all adoration is ultimately directed to *Brahma*, the *supreme*, the *invisible*. The reader must however judge, in how far these and other circumstances weigh against those points in which an analogy must be allowed. and how far the difference that appears may be accounted for, by the ingrafting of a new religion and laws, upon those which previously existed ; and by the subsequent intercourse which the Egyptians had with strangers.

If the above facts are thought to be of sufficient weight to establish a probability, that the laws, religion, and manners, of the Hindoos and Egyptians had one common

“ en roulant ces grains entre leurs doigts, qu'ils pro-
“ noncent ces paroles mysterieuses *Om-i-to-Fo*, aux
“ quelles eux memes ne comprenent rien.” (Du
Haldc, tom iii p 23 folio)

origin,

origin, it remains for inquiry to find out, which of these two nations may be considered as the original stock from whence the other derived its religious and political regulations.

If we give credit to some authors, we must believe that the sun of civilization and science rising in Egypt, from thence illuminated, and spread cultivation, through the rest of the then known world. Their colonies are said to have planted the most distant, and their learning to have enlightened the most barbarous, nations.

We find, however, from Herodotus, that the first idea the Egyptians had of geometry arose in the reign of Sesostris, from the difficulty of ascertaining the boundaries of the possessions of individuals, after the inundations of the Nile. This fixes a date to the commencement of one branch of their learning, and if mathematical knowledge

Jedge was by them introduced into Hindostan, we must conclude that it was done in or after the reign of that monarch. But it has been sufficiently proved, that Sesostris never carried his arms as far as India; and the silence of Herodotus upon the subject, may be considered as decisive *. As to the prior expedition of Osiris, men celebrated for their learning seem to have agreed in considering it as fabulous: and no author, I believe, has ever hinted that any of the priests of Egypt, during their persecutions from Cheops, Chepheres †, Cambyses ‡, and Ochus, ever fled into India.

* As Herodotus had his information from the Egyptian priests, who did every thing in their power to add to the glory of that monarch, they would hardly have forgotten, or concealed, so brilliant an expedition, had it ever taken place

† Herodotus

‡ P. de Isid et Osir Herodot.

The ancient Egyptians seem to have entertained a superstitious aversion to the sea ⁴. The Nile, their fostering deity, was lost in it, and this prejudice may perhaps have been one of the reasons why it was so long before they became a maritime commercial nation. They only appear as such under the successors of Alexander. When Necho, about 616 years before Christ, sent out a fleet to make discoveries, he was obliged to employ Phœnicians. This fleet is supposed to have sailed from the Red Sea, to have kept along the coast of Africa, to have doubled the Cape of Good Hope, and to have returned to Egypt, by the Straits of Gibraltar. It did not therefore approach India.

* Plut Sympt 8 qu 8.

Diodorus Siculus observes, that many things advanced by the Egyptians, were unsupported by proof, and that, especially, what they said of their colonies, was without foundation.

But had even Osiris or Sesostris gone to India; had the priests fled thither from their tyrants; or had ships been sent to that country in the time of Necho; it is shewn, not only by the history of the Hindoos, but, what is infinitely more satisfactory, by proof drawn from science, and the unerring operations of nature*, that, instead of finding a rude people to be civilized and instructed, they would have found a polished nation; the sciences arrived at a degree of perfection to which the Egyptians never attained; and a political arrangement of the inhabitants, which, as far as inquiry can reach, seems not to have undergone any change.

It appears that the Egyptians knew so little of Hindostan about 520 years before the Christian æra, that when Darius Hy-

* See Vol. I SKETCH XI. on the Astronomy of the Hindoos.

Staspes, who then meditated an invasion of that country, applied to them for information concerning it, they were unable to give him any. We are told, that, in the 13th year of his reign, he sent a Greek named Scylax, of Caryanda, who, with his companions, descended the Indus to the ocean, entered the Straits of Babelmandel, landed at one of the ports in the Red Sea, and gave Darius an account of his discoveries*. In the 16th year of his reign, or about 504 years before Christ, he invaded India, subdued some of the northern provinces, and laid a tribute upon them, which was paid to him and his successors†. Beside the

* Arrian (as Dr Robertson observes) seems to distrust the veracity of Scylax, and yet he gives credit to the relation of Megasthenes, (who had served under Alexander, and was sent by Seleucus to Palibothra, to cultivate the friendship of Sandracottus,) though many of his accounts are *proverbially* fabulous

Scylax is said to have been two years and six months on his voyage.

† Herodotus.

tribute, it was agreed, that the Persian monarch should be assisted with troops from these provinces; and, many years afterwards, it appears, that Indian auxiliaries were in the army of Darius Codomanus, when defeated by Alexander [†], who crossed the Indus about 327 years before Christ, or 177 years after the invasion of the Persians.

The Greeks, who came into Egypt after the expedition of Alexander, had seen the valuable and curious productions of India, and naturally wished to open a commercial intercourse with it [‡]. But their attention

* *Quint Curtius*, lib iv cap 12.

† The Phœnicians were probably the first of those we call the *ancients*, who had an immediate intercourse with India. They made establishments at the bottom of the Arabian Gulph, and from thence had communication with India, and the Southern and Eastern coasts of Africa. From their settlements on the Arabian Gulph, the commodities brought from India and Africa, were carried to Rhinocorura (on the Mediterranean) by land, and from thence to Tyre by sea. See Dr. Robertson, page 7.

was for some time diverted by the wars that broke out among themselves.

About 287 years before Christ, Ptolemy Philadelphus applied himself to this object in a manner worthy of the sovereign of a great nation, and with success. He first proposed to finish a canal that had been begun by Necho, in order to open a communication between the Nile* and the Red Sea, extending from Pelusium to Arsinoe, the modern Suez. This project was abandoned, according to some, on account of the bad anchorage, and dangerous navigation, at Arsinoe; to others, from an apprehension of inundating the Lower Egypt, or spoiling the waters of the Nile † with those of the sea.

The commerce with the East was therefore carried on from Myoshormos ‡, the merchant-

* Strabo, p 17

† Pliny

‡ There is much doubt concerning the modern Coffer. By some it has been supposed to have been

merchandise imported from India was transported to Coptos, and from thence descended the Nile to Alexandria. As the road from the Arabian Gulph to Coptos was across an uninhabited desert, Ptolemy caused a canal to be cut, by which water was conveyed from the Nile, to cisterns constructed at a convenient distance from each other, with public buildings for the reception of travellers and their goods. The successors of Ptolemy continued to encourage foreign commerce, but still the trade with India was extremely limited, as few vessels ventured beyond the boundaries of the Red Sea. It was however considerably augmented under the Romans. Strabo says, that in his time, under the reign of Tiberius, there went yearly about 120 vessels from Myos-

the Myoshornos, by others the Berenice of the ancients. Dr. Robertson thinks, that the Coefer was the Philoteras Portus of Ptolemy, Mr. Bruce endeavours to prove that it was *Portus Allus*

* Strabo, p 17.

hormos to India. The ships that sailed thither had hitherto kept along the coast, but a ship commanded by one Hippalus, having been driven out to sea by a strong westerly wind, and by that means making a much quicker passage than any had done before, other pilots followed the same course. The navigation was shortened; the number of adventurers increased, and from that accident the Greeks and Romans are said to have named the westerly wind, Hippalus.

As far as I have been able to extend my inquiries into the communication of the Egyptians with India, I cannot find any circumstance which could authorise an opinion, that the laws, religion, and customs of Egypt had been carried thither. If, on the other hand, we suppose, that those things which seem common to both people originated in Hindostan, we shall

likewise encounter difficulties. We cannot well imagine, that they would be introduced, and be spread, by traders, who may have come to Egypt on account of commerce; and it would militate against the principles, and even against the laws and religion of the Hindoos, to suppose that the Brahmans or Pundits would be sent thither as missionaries [‡].

The Greek philosophers went to India themselves, and the emperor of China sent persons thither to be instructed. Unless therefore we conclude, that the striking affinity between the two nations was owing to a system introduced into Egypt by the Gymnosophists, mentioned by Lucian [†] to have settled in Ethiopia, we must either suppose Egypt to have been colonised, at some unknown distant period, from Hin-

* See vol. II. page 88

† See vol. I. page 257.

dostan ; or, which is still less probable, that, by some wonderful concurrence of circumstances, the same laws, customs, and learning, were separately introduced by human ingenuity and observation, without any foreign aid.

S K E T C H XV.

History and Political State of the present native Powers of Hindostan.

IN the former part of this work I have attempted to introduce the reader to some acquaintance with the original inhabitants of Hindostan. To give a short account of its present political state is the purport of this Sketch, in which I shall only endeavour to preserve the principal features, without entering into minute particulars. It must however be observed, that the continual changes to which the powers of India have long been subject, and the vicissitudes that still characterise the politics of that country, render the most accurate account that can be given of them, only adapted to the

period for which it may be written as any plan formed on the state of politics to-day, may perhaps be totally inapplicable a year hence.

In approaching India from the North-west, before we reach the Attuck *, we pass through the dominions of Timur Shaw, son and successor of Ahmed Shaw †, late sovereign of the Affghans ‡.

Ahmed was descended from an illustrious family named Seidou Zei, of the tribe of Abdalli. He and his brother Zulfecur

* The river in general is called by Europeans the Indus, but its proper name in this quarter is the Attuck
See note to page 82 vol 1

† Commonly known to Europeans by the name of Abdalla

‡ The Affghans are often called in Hindostan by the general name of Duranies all the country from India to Iran, or Persia Proper, being called Duran, or, as some pronounce it, Turan.

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Khan, having been taken and confined, by
Hussein Khan, then chief of Kandahar,
were released by Nadir Shaw, when he
came and subdued that province, previous to
his expedition into Hindostan. But as
they were thought to have too much in-
fluence with their countrymen to be safely
left among them, they were sent to Me-
zenderan. Zulfecur Khan died there; and
we find that Ahmed, some time after the
return of Nadir from India, was intrusted
with the command of a body of Affghan
cavalry in the Persian army. He served
his master with fidelity, and even attempted
to revenge his death; but finding the con-
spirators too powerful to be contended
with, he went off with his party to his
own country. In his way thither, he fell
in with, and took a convoy with a large
sum of money, that had been dispatched by
the governor of the Southern Provinces to
the royal treasury at Ispahan. Soon after
his arrival at Kandahar, he was hailed chief
of

of the Affghans. His forces quickly increased, he was joined by many of the Persian soldiers who had served with him; and, in the course of a few months, all the countries that had been ceded by the Mogul emperor to Nadir Shaw, together with some neighbouring parts of Persia, submitted to his authority.

The distracted state of Hindostan, at that time, tempted him to invade it. He therefore crossed the Attuck, and directing his course to the South-east, he plundered the country, and levied contributions to a considerable amount. Near Sirhind he was met by the Imperial army under the command of the Prince Royal and the Vizier. They fought; but though the latter was killed, the battle was not decisive, and Ahmed returned to his own dominions.

In another expedition, he conquered all the province of Lahore. In 1755 he again came

came into India, and, after staying a short while at Lahore, marched to Delhi. It is said, that he was invited thither by the emperor himself, who, in this desperate way, wished to get rid of the tyranny of his Vizier, Ghazi ul Dien Khan. By secret instructions, therefore, from the King, the Vizier was deserted in the field by some of the principal officers with their bands, and was obliged to surrender himself prisoner. But instead of losing his power or life, by his address and presents he obtained the protection of the conqueror; and the unhappy Allumghire, besides the reproach of having brought on himself and his people the calamities of a foreign invasion, was obliged to submit to be directed by a servant, whom, not having the power or fortitude to dismiss, he meanly, but ineffectually, attempted to betray.

Ahmed laid the city under a heavy contribution, which he exacted with the utmost

most vigour. He staid in it about a month, during which time he concluded a marriage between his son Timur and the emperor's niece. He then marched against the Jauts*, who lately, under their chief Souragemul, had made incursions towards Delhi, and conquered the greatest part of the province of Agra. They fled at his approach, and shut themselves up in their fortresses. But, by an extraordinary march, he surprised and took the ancient city of Matra, famous as the birth-place of Krishna, and sacred to the Hindoo muses. He attempted likewise to surprise the town of Agra, which still held out for the emperor, but was repulsed by the governor Fazil Cawn. Having, during this expedition, indulged his troops in every species of savage wantonness and cruelty, he now led them back towards Delhi. When he approached near the

* A tribe of Hindoos

city, the emperor came to meet him ; and on his arrival there, he celebrated his own nuptials with Sahibe Zimany, daughter of the emperor Mahomed Shaw, a maiden of exquisite beauty, whom the unfortunate Allumghire in vain solicited for himself. He then proceeded to Lahore, and, leaving his son Timur in the government of that province, he quitted Hindostan.

While Ahmed was employed on the side of Persia, young Timur was frequently disturbed by the Seiks * ; but though he had sufficient force to repulse these, in 1760 he was compelled to fly before an immense army of Mahrattas, led by Ragonaut Row, the Paishwa's brother, who having come to the northern provinces for the sake of levying contributions, was invited to invade Lahore by Adina Beg Cawn, a

* A tribe of Hindoos, who profess deism. The word *Seik* is said to mean *disciple*.

Mogul chief, who was disaffected to Ahmed's government. The Mahrattas took possession of the province, almost without any resistance, and Adina Beg was invested with the administration of it. Ragonaut Row then marched back towards Delhi, and, leaving the command of the army to another chief, Jinkou Jee, returned to Poonah. Adina Beg, who appears to have possessed to his death great activity, courage, and abilities, died some months after the departure of the Mahrattas, aged upwards of eighty-years. Soon after his death, in 1761, Ahmed crossed the Attuck with a powerful army, and easily recovered his former possessions. In the mean time, the Mahratta army had attacked some of the Rohilla chiefs, who, applied to Ahmed for protection.—Advice had been received in the North, that another army was coming thither from Poonah; and it was reported that the views of the Mahrattas were now directed to the reduction of all the

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the Mahomedan princes in Hindostan. Ahmed was therefore invited by Sujah ul Dowla, Nabob of Oud, and by most of the northern Mahomedan chiefs, to put himself at the head of a league proposed to be formed by them for the defence of their territories and religion. He saw the necessity of resisting the Mahratta power, and effectually checking their pretensions. The opportunity was favourable, as the common danger which threatened the confederates, rendered their mutual fidelity less precarious, than it is usually found in that country. He likewise either felt, or affected to be actuated by, a degree of devout zeal, and, having acceded to the proposal, he marched towards the enemy. Jinkou Jee advanced to meet him. The armies encountered; the battle was obstinate, but Ahmed at last obtained a complete victory.

The army that was sent from Poonah was commanded by Sadashavarow, cousin to

to the Paishwa ; a chief of much personal courage, but who never had been tried in the conduct of any great or difficult enterprise. He came to Agra ; from thence to Delhi ; and, being joined by parties of his countrymen as he went along, his army is said to have amounted to about 120,000 horse, beside infantry and cannon. He directed his course towards Sirhinde ; while Ahmed, who had been joined by the Rohilla chiefs, by Sujah ul Dowla, and by Ahmed Khan Bunguish, chief of Ferokhabad, was encamped on the other side of the Jumna, almost opposite to Kangipara*. Having unexpectedly crossed the river, with a view of getting behind the Mahrattas, they precipitately fell back to Paniput †, whether the combined army closely followed them. Here, according to the notions of some of the Hindoos, “ Sadashavarow, “ being misled by his own evil genius,”—

* About lat. $29^{\circ} 34'$. † Lat. $29^{\circ} 12'$.

or rather being over-awed by the superior one of Ahmed, instead of giving battle before the whole of the combined army came up, halted, and formed an extensive camp, defended by lines and batteries. Ahmed allowed him to proceed undisturbed, but lost no time in taking measures either to prevent him from getting any supplies, or to force him to fight, under many disadvantages, to obtain them. Convoys of provisions that were coming to the Mahratta army were cut off; attacks that were made on the Mahomedan posts were repulsed; the provisions that were brought with the army, notwithstanding a severe œconomy, were almost entirely consumed; and the wailings produced by famine and disease were to be heard in every quarter of the encampment. Sadashavarow, after having remained in this humiliating situation nearly thirty days, at last resolved, or rather was compelled, to throw the mighty projects of his state on the fate of a general battle. He led out

every one who was yet capable of bearing arms; but his troops were wasted by want, and discouraged by confinement, while those of the enemy were in their usual vigour, and already considered themselves conquerors over a foe, whom they had so long compelled to remain within their intrenchments. Yet the Mahrattas made wonderful efforts of courage, the victory was long doubtful, but at last decided in favour of the Mahomedans, by Ahmed Khan Bunguish vigorously attacking the left flank of the enemy with a fresh body of well-chosen cavalry. This battle was one of the most bloody that perhaps ever embued the plains of Hindostan. Above 50,000 Mahrattas are supposed to have fallen in the field, together with the Paishwa's eldest son, Bisswass Row, and eighty leaders of distinction. Sadashavarow, after having animated his troops by his words and example, though he saw the battle was lost, refused to fly; and when pressed by

those who were near him, he pushed his horse among the enemy, and fell, covered with many wounds *. The pursuit lasted several days, and this immense army, destined to conquer kingdoms, and which had justly alarmed all the Mahomedans of the northern provinces, totally disappeared. Ahmed afterwards marched to Delhi, and wherever he went, was hailed by those of his own religion, as the deliverer of the faithful. From Delhi he directed his course back to Lahore, and, having ap-

* It was once reported, that he had escaped, and got back to Poonah, but was arrested by order of the Paishwa, and sent to the fort of Pourendher, where he remained in secret confinement. An impostor even appeared in Bengal, who called himself Sadashavarow, but the fraud was soon detected by those who had known him. There is no doubt, that his death happened as above related; and Colonel Polier has shewn the spot where his body was burnt by some Hindoos the day after the battle. He is sometimes called the Baw. He was son of Chumna-Jee-Appah, second son of the first Paishwa Bifsonat Balajee.

pointed officers to govern and manage his possessions in India, he returned to the north.

In the latter end of 1762, he again crossed the Attuck, in order to attack the Seiks, whose power having greatly increased, their incursions had become more frequent and dangerous. But his intention seems rather to have been to extirpate than to conquer them. He defeated their army, composed of the troops of their different chiefs, and forced them to take refuge within their woods and strong holds. All who were taken were put to death; and having set a price on the heads of those who professed their tenets, it is said that heaps of them were frequently to be seen piled up in the market places of the principal towns. Hearing that they had assembled in considerable numbers to celebrate an annual festival at Anbertser, he endeavoured to surprise them. But their

chiefs had marched thither with all their force, and were prepared to receive him. He nevertheless attacked them with great impetuosity. During the battle, there happened an eclipse of the sun, which, while interpreted as a favourable omen by the Seiks, dismayed the Mahomedans. Ahmed, after a bloody conflict, was obliged to retreat with precipitation. Soon after this defeat, he went to his northern dominions; but returning the year following, retook several places that had been lost during his absence, and drove the Seiks from the open country. But as soon as he quitted Hindostan, they again came forth; and this kind of warfare seems to have been often repeated.

Ahmed, after being long afflicted with an ulcer in his face, died on the 15th of July 1773, at Kohtoba, a place situated amongst the mountains of Kandahar, whither he had retired for the sake of coolness.

coolness. He was succeeded by his son Timur, who, though represented as a man of no mean abilities, does not seem to possess the active and enterprising genius of his father. His dominions to the north of the Attuck form a very extensive kingdom, inhabited by a hardy and warlike people; but he has lost all that he possessed in Hindostan, except the province of Kashmere.

On crossing the Attuck, we now enter the territories of the Seiks, a people who owe their religious origin to a Hindoo, named Nanuck, of the Khatry or Rajah cast. His father, Baba Calou, possessed a small district in the province of Lahore, named Telvandi, where Nanuck was born in the year of Christ 1470. Many stories are told of wonderful indications given by him, in his infancy, of uncommon wisdom and sagacity. He seems to have possessed strong natural powers, but which received

no further cultivation than the usual education of the young men of his cast, consisting in little more than learning to read and write; in being taught arithmetic; and hearing the Shastras, or dissertations on the laws and religion of their country.

According to the custom of the Hindoos, he was married in his early years to one of his own tribe, by whom he had two sons.

It appears that he soon became an admirer of the *Nargbenny** worship, and used to declaim against the folly of idols, and the impiety of offering adoration to any but the Supreme Being.

Having often expressed a desire to travel, at the age of about twenty-five years he quitted his family, and visited Bengal and most of the eastern provinces of Hindostan.

* See vol 1 page 155.

In a second excursion he went to the south, it is said, as far as the island of Ceyloan : and in a third, he went into Persia and Arabia. These different journeys seem to have taken up about fifteen years. But on his return from the third, he declared his intention of not quitting his native country any more ; and having expressed a wish of fixing his retreat on the border of some river, at a distance from any town, the Rajah of Calanore, who had become one of his disciples, granted him a piece of land on the banks of the Ravy, about eighty miles north-eastward from the city of Lahore. Here Nanuck established his abode for the rest of his days, in a convenient dwelling that was erected by the Rajah's care. and as he chose to be free from the affairs of this world, his wife and children dwelt at Calanore, coming occasionally to visit him. Having acquired great reputation for knowledge, wisdom, and piety, persons of all persuasions went

to see him, and the Seiks say, that in his presence they forgot that there was any religion but one.—He died about the age of seventy.—The place of his abode was called Kartarpouli, but since his death it has been named Dihra Daira, or the place of worship.

His eldest son, Serik-chund, was the founder of a set of devotees, named Nanuck Shoiy. The second, called Letchimidan, married, and had several children. On account of the oppressions of the Mahomedan governors, he altogether forsook Telvandy, the estate of his ancestors, and settled at Kartarpour, which is still in the possession of his descendants. But though they are respected by the Seiks, as being the posterity of Nanuck, yet they are not held in any sacred veneration, nor considered as the heads of their religion or tribe.

Nanuck,

Nanuck, when on his death-bed, passing by his children and relations, named as his successor, to teach his doctrine, a favourite disciple, named Lhina, but whom he then called Angud, which is said to signify, *similar*. Angud was likewise of the Khatry cast, and of a respectable family in the same province where Nanuck was born. To him he entrusted the care of collecting his precepts, which he accordingly did, in a work called Pothy, or *the book*: and in another work, called Jenum Sakhy, he gave a history of Nanuck's life. These are written in the Panjab dialect, but in a particular character called Gour Mouekty, said to have been invented by Nanuck himself, for the purpose of writing his doctrines *.

Angud, following the example of Nanuck, named to succeed him as Gourou,

* Colonel Polier.

or *holy master*, his disciple Amerdoss ; and this mode seems to have been practised, as long as the custom of obeying one supreme chief was observed.

The Seiks appear to have lived for many years in perfect peace with the rest of mankind ; and, being inoffensive in their manners, obtained the protection and good-will of the Mahomedan court. During this time, the number of their disciples constantly increased ; their possessions were considerably extended ; some woody and uncultivated lands were granted to them by the government, and some of the neighbouring Rajahs were converted to their religion. But in proportion as their power augmented, they seem to have quitted their meek and humble character, and at last, instead of appearing as suppliants, stood forth in arms. The first military leader of distinction we hear of was Taigh. The next was the tenth and last Gourou, Govand

Govand Sing, who, after being engaged in hostilities against the Mahomedan government, made his peace, and even attended the emperor Bahauder Shaw in person. From some private motive of resentment, he was assassinated by a Persian soldier, though the Seiks were not without suspicion, that he was killed by the secret order of the emperor. Having neglected to name a successor, or, as some say, declined it, out of respect to a prophecy, that there would only be ten Gourous, the Seiks chose for their chief a person named Baunda. Being of a bold and active disposition, he soon began to make incursions into the neighbouring countries, and maintained a predatory war with the Soubadar of Lahore for several years. He was at last surprised and taken, and with his family and many of his countrymen sent to Delhi, where they were put to an ignominious death. The blood that was spilt on that occasion, sealed that revenge which the Seiks

Seiks then swore, and the invincible aversion they have ever since manifested to the Mahomedans. They continued their warfare with the Mogul government for some time, with various success, but taking advantage of the intestine troubles which succeeded the invasion of Hadir Shaw, they subdued several districts. Wherever they conquered, they threw down the mosques; and as they admitted proselytes to their religion, all were obliged to quit their country who did not choose to embrace their doctrine.

Having, as already related, drawn on themselves the vengeance of Ahmed Shaw, he attacked them with his usual vigour. They were now under several chiefs, some of them descendants of their Gourous, and others of Hindoo nobles, who had adopted their faith, and united themselves with the nation. The war with the Affghans lasted several years, during which the Seiks retired

tired into strong holds, or acted offensively in the field, according as they found themselves in force. But in the end they entirely expelled these northern invaders; and not only conquered all the extensive province of Lahore, but are now in possession of the greatest part of Moultan, and several districts towards Delhi, including in their territories the whole of that rich country called the Panjab [†].

Nanuck having stripped the religion of Brimha of its mythology, the Seiks adore God alone, without image or inter-mediation; and though they venerate the memory of their founder, as well as of some of their Gourous, whose names they often

* A tract of country so named, on account of five rivers, which, descending from the northern mountains, inclose and intersect it. They afterwards run into the Sinde or Indus.

repeat,

repeat, yet they neither offer them divine worship, nor apply to them to intercede in their behalf.

They eat any sort of meat, excepting beef; retaining the same regard for the ox as the other Hindoos, and probably from the same cause, its utility. But the meat which is very generally eaten, is pork; perhaps because forbidden to the Mahomedans.

Blue, which is generally considered as an inauspicious colour by the Hindoos, distinguishes the dress of the Seiks; as if Nanuck meant to show by this, the weakness and absurdity of superstitious prejudices. Their dress commonly consists in blue trowsers of cotton cloth; a sort of plaid, generally chequered with blue, which is thrown over the right shoulder, and a blue turban.

The national government is composed of an assembly of their different chiefs, but who individually are independent of each other, and masters of their respective territories. In this assembly every thing that regards the safety of the state, the quota of troops to be furnished by each chief in time of war, the operations of their armies, and the choice of a person to command them, is agitated; and resolved on by the plurality of voices. This assembly meets annually, or as occasion may require, at Anbertser, a place held in a kind of religious veneration, where there is a large tank, which is said to be beautifully ornamented, lined with granit, and surrounded with buildings.

The whole force of the different chiefs collectively may amount to about two hundred thousand horse. But they seldom can be brought to act in concert,

unless the nation be threatened with general danger; in which case they never fail to unite.

Besides a sabre, most of their soldiers carry a matchlock gun, which seems a very uncouth weapon for a horseman; but in the use of it they are extremely expert, and are in general excellent marksmen. It carries a larger ball than an English musket to a greater distance; and is often employed by them with success, before the enemy be near enough to use the sword.

They are naturally a strong race of men, and, by their hardy manner of living, are capable of enduring much fatigue. In the field, none but the principal officers have tents, and these are extremely small, so that they may be struck and transported with quickness and facility. In cold weather
the

the soldier wraps himself, in the night, in a coarse blanket, which, when he marches, is folded and carried on his horse.

Of late years almost all the neighbouring countries have been laid under contributions by them; and, to avoid their incursions, several petty chiefs have consented to pay them a small annual tribute, and put themselves under their protection.

Their country is well cultivated; full of inhabitants, and abounds with cattle. The horses of Lahore are supposed to be much superior to those bred in any other part of Hindostan *.

It

* The country of Lahore being thought favourable for breeding horses, and producing plenty of excellent forage, studs were established at different places by the Mogul emperors. Persian and Arabian stallions were sent to them, and there was a fixed order at all the royal stables, to send to the studs in Lahore all such Arabian and Persian horses, as by any accident

It is said, that they have a sort of superstitious respect for their sword. By their sword they obtained their independence and power ; and by it they preserve them. A Seik, though in other respects infinitely less scrupulous than any other Hindoo, before he will eat with any one of another religion, draws his sword, and passing it over the viands, repeats some words of prayer, after which he will freely partake of them *.

Contrary to the practice of all the other inhabitants of Hindostan, they have an aversion to smoking tobacco. But many of the people smoke and chew *bang*, so as sometimes to produce a considerable degree of intoxication †.

should be rendered unfit for mounting. Hence perhaps it arose, that the present breed of horses there, is superior to the horses that are bred in the other provinces

* Mr. Stuart.

† Colonel Polier.

After leaving the Seiks, we come to the provinces of Delhi ¹, which in the course of a few years have had a variety of masters; but scarce, at any period, during that time, can they be said to have been under the authority of the sovereign. The last sole governor of the greatest part of them was Nadjiff Khan, under the title of generalissimo of the emperor. He was a native of Persia, of noble birth, whose sister married Mirza Mohsien Ally Khan, brother to Seiffdar Jung, the father of the late Nabob of Oude, Sujah ul Dowla. After the death of Seiffdar Jung and his brother Mirza Mohsien, Nadjiff was involved in the ruin of his nephew Mahomed Kouly Khan, the son of Mirza, who fell a sacrifice to the jealousy and private resentment of his cousin Sujah ul Dowla. He then went to Caffim Ally Khan, Nabob of Bengal, who being expelled by the English,

* See the Map of Hindostan by Major Rennell

Nadjiff retired with a party of horse to Bundelcund, into the service of Rajah Coman Sing. He afterwards joined the English, who were at war with Sujah ul Dowla, soon after the defeat of the latter near Benares. When the emperor Shaw Allum resolved to quit Eliabad, and return to Delhi, Nadjiff Khan accompanied him, and was named his chief general. A body of English sepoys, who had been allowed to go with the emperor, were put under his command, and with these and other troops, which, as his means increased, he took into his service, he subdued the countries near Delhi, and almost the whole possessions of the Jauts, taking from them Agra, their capital Dieg, and most of their principal places. But though these conquests were atchieved in the name of the sovereign, he benefited little by them ; and the person who stiled himself his slave, was in reality his master. Nadjiff Khan died in 1782, and a scene of continual anarchy and

and warfare has prevailed in those countries ever since.

On quitting the provinces of Delhi, our attention is drawn to the possessions of several Hindoo chiefs that are contiguous to each other, and now acknowledge no superior. The principal of these are, the Rajahs of Joinagur, or Jaypoor; Joadpoor, or Marwar; Oudiapoor, or Chitore, and Jesalmire. The constitution of those countries is feudal; the rents are low; but every village is obliged to furnish a certain number of horsemen, and at the shortest warning. The people are hardy, brave, and extremely attached to their respective chiefs. The forces of these Rajahs may amount together to about 150,000 horsemen, but, like most neighbouring powers, they have jealousies and private piques, which have more influence over their minds, than the consideration of the per-

manent security and independence which they might establish by being united.

The Rajah of Jaypoor was anciently called Rajah of Anbire, a place much celebrated, but all that now remains of it is a fort on a hill, near the modern town of Jaypoor.

Chitor was likewise greatly renowned for its antiquity and riches; but having been taken and pillaged by Acbar, and again by Aurengzebe, the Rajah now resides at Oudiapoor.

* The modern town of Jaypoor is inclosed with a strong wall, with four great gates, from whence proceed as many broad streets, which meet in the centre of the town. It is thereby divided into four quarters of the same size the distance from one gate to that opposite to it, is about two English miles. Those streets have rows of trees on each side of them, and the houses, which are in general of three stories, are built in a regular line,

Mr. STUART.

The

The Jauts were a tribe or race of people in the northern provinces of Hindostan, whose profession was agriculture; and were formed into a nation, only about forty years ago, by Tackou Souragemul, proprietor of a district of no great extent or value. He made himself master of all the countries that were dependent on Agra, and ultimately of the town itself, and many other important places; but fell in battle with the Rohilla chief, Nadjib ul Dowla, in the year 1763. He was succeeded by his son Jewar Sing, who was secretly murdered in 1768. Jewar was succeeded by Rutten Sing, who did not escape suspicion of having been accessory to his brother's murder and fell himself by the hand of a low assassin, whom he had threatened with death *. Rutten Sing left an infant son, named

* He had given several sums of money to a stranger, unknown to any one about his court, who pretended to be a transmuter of metals. Growing impatient, or beginning

named Kairy Sing, during whose minority, internal commotions, occasioned by contests for the regency, principally contributed to the success of Nadjiff Khan, with whom the Jauts were then at war. Kairy Sing

beginning to perceive he had been duped, Rutten Sing ordered him to show him all his process, and, to prevent him from getting away, put a guard over his person. The man, finding he could not evade the command, consented to obey, but, on account of the importance of the secret, requested that no other person should be present. They accordingly retired into a room by themselves. The man knew that nothing was to be expected from Rutten Sing's clemency, who was of a violent and cruel temper. He therefore affected to take great pains to explain the secrets of his art, and, whilst he was looking attentively into a crucible, expecting to see the metal change its colour, he plunged a poignard into his bosom. Taking his ring from his finger, he went out, shut the door, and shewing the ring to the guards, said it was the Rajah's order, that none should enter the room until he returned. By this means he made his escape, and got to Deihu, where he related what had happened, making a merit of it with the Mahomedans,

dying,

dying, was succeeded by his uncle Tackou Ranjid Sing, the present Rajah, who only possesses Bartpoor, a place of great strength, with a small district round it. But it is said that the Jauts have lately shewn a disposition to war, and may perhaps again be in a condition to recover their former territories

The power which comes next under our notice, and indeed the most considerable of all the native powers of Hindostan, is the Mahratta, whose territories border upon several of those we have already mentioned, Europeans became first acquainted with the Mahrattas in their original country on the coast of Malabar.

The first person upon record, who distinguished himself as an active chief of this nation, was Seeva, or Seeva-jee, who, as the Mahrattas now pretend, was descended from the family of the ancient Hindoo emperors,

emperors. His father was lord of a small district, for which he paid tribute to the Mahomedan king of Vizia poor. For some reason, with which we are unacquainted, he was arrested by an order from that court, and died in confinement. His son Seeva-jee took arms, and, being liberal, active, and brave, was soon joined by numbers of his countrymen. The king of Vizia poor died shortly after the rebellion began. Seeva-jee made himself master of several important places, together with a considerable tract of country, which were afterwards regularly ceded to him by the Queen Regent*. Many petty Hindoo chiefs put themselves under his protection; and to employ his army, which was now numerous, he invaded the dominions of the Mogul emperor.

* Tavernier mentions his having seen this Regent Queen.

After having maintained a long war with Aurengzebe, he was at last taken prisoner, carried to Delhi, and kept in close confinement. He however found means to escape, got back to his capital Sattaiah, and, immediately collecting his forces, renewed hostilities with vigour. Aurengzebe was then far advanced in life, and being tired of a war, which he saw no prospect of bringing to a happy conclusion, was glad to come to an accommodation with so troublesome an enemy. The Mahrattas pretend, that, on this occasion, he gave them a *coule*, or written agreement, by which he granted to them the *chout*, or a certain *per centage* on all the revenues of the Deckan, which has often served as a pretence to invade the territories of, and to levy contributions upon, the different nabobs of the southern provinces.

Seeva-jee was succeeded by his son, Rajah Sahou, who considerably extended the

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the Mahratta dominions. When Rajah
Sahou grew old and infirm, and the fatigues
of government began to press heavy upon
him, he appointed Biffonat Balajee, a Brahma-
man born at Gokum, and leader of about
twenty-five thousand horse, to the office of
Paishwa, or vice-gerent.

Rajah Sahou died without issue, but left
nephews by his brother. The courage and
wisdom of Balajee had gained him, during
the latter years of the old Rajah, the affec-
tion and esteem of all the nation. But,
under an appearance of modesty and self-
denial, his prevailing passion was ambition ;
and the sentiments of gratitude and loyalty
were absorbed in the desire to command.
He made use of the influence he had ac-
quired under his benefactor, so firmly to
establish his own power, that he not only
retained the high office of Paishwa during
his life, but transmitted it to his posterity.
The Mahrattas, gradually forgetting a

prince they knew nothing of, became accustomed to obey his vicegerent only; yet a certain respect for the royal race, or the dread of the consequence of violating the strong prejudice which the nation still retains in favour of the family of its founder, have served, perhaps, to preserve it; and the descendants of Rajah Sakou's nephews yet exist, but are kept in captivity in the palace at Sattaiah. The eldest is styled Ram Rajah or sovereign; his name is on the seal and coin of the Mahratta state; but his person is unknown, except to those who immediately surround him; and as he neither possesses authority nor any influence in public affairs, we shall leave him in his palace, where he is allowed to divert himself with trivial amusements, and return to those who exercise the powers, though they have not yet assumed the titles, of royalty.

Biftonat Balajee was succeeded as Paishwa by his eldest son, Balajee Row, who left

left three sons, the eldest of whom, Balajee Pundit, sometimes called Nanah Pundit, succeeded him. The two others were Rogobah, or Ragonat Row, and Shamsheer Row.

Balajee Pundit had also three sons; Bisswas Row, who was killed in the famous battle with Ahmed Shaw *; Mahadava Row, who was Paishwa twelve years; and Narrain Row, who succeeded him.

During the latter part of the life of Mahadava Row, his uncle Rogobah was confined to the palace at Poonah, for reasons with which we are not acquainted. Mahadava Row died without issue; and upon the accession of Narrain, his brother, a youth of about nineteen years of age, Rogobah in vain applied to be released from his confinement. He is therefore suspected of

* See page 259.

having entered into a conspiracy with two officers in his nephew's service, Somair Jing and Yusuph Gardie, in order to procure that by force, which he could not obtain by intreaty. The correspondence between the conspirators was carried on with so much secrecy, that the court had not the least intimation or suspicion of their design, till every avenue leading to the palace had been secured, and the whole building surrounded by the troops under the command of those two officers. It is said, that on the first alarm, Nairain Row, suspecting his uncle, ran to his apartment, threw himself at his feet, and implored his protection:—" You are my uncle," said he, " spare the blood of your own family, and " take possession of a government, which I " am willing to resign to you."

Somair and Yusuph entered the room whilst the young Paishwa was in this suppliant posture. Rogobah, with apparent

surprise and anger, ordered them to withdraw; but as they either knew him not to be sincere, or thought they had proceeded too far to retreat, they stabbed Narrain with their poignards, whilst he clung to his uncle's knees.

The office of Paishwa being now vacant, the chiefs of the nation then at Poonah were assembled, and Rogobah being the only survivor of the family of Biffonat Balajee, to whose memory the Mahrattas in those parts are enthusiastically attached, he was named to fill it. Being naturally of a warlike temper, he resolved to undertake some foreign expedition; for besides gratifying his passion for the field, he probably hoped, by the splendour of his exploits, to draw off the attention of the public from inquiring into the late catastrophe.

A pretence for war was not difficult to be found. He renewed the claim of his

nation

nation to the *chout*, and marched his army towards Hydrobad, the capital of the Nizam. The vigour of his measures procured him an accommodation of his demand; and he was proceeding to enforce a similar one upon the Carnatic, when he received intelligence, which obliged him to return hastily to Poonah.

Although the Mahratta chiefs had acknowledged Rogobah as Paishwa, yet they, and the people in general, were much disatisfied with his conduct. The murderers of Narrain Row had not only escaped punishment, but, as was reported, had been rewarded. The crime was unexampled, and the perpetrators were beheld with uncommon horror and detestation. The Paishwa had hitherto so fully possessed the love of the people, that, till then, guards were considered as unnecessary about the person of a man whose character rendered him inviolable. Every one therefore

had free access to his palace, and he relied with confidence for his safety upon the affections of those who approached him.

These reflections operated powerfully upon the minds of the Mahrattas. To use an expression of one of their writers—*the bloody poignards of the conspirators were constantly before their eyes*, but perhaps no violent consequences would have ensued, had it not been discovered, soon after the departure of Rogobah from Poonah, that the widow of Narrain Row, Ganga Baee, was pregnant. This determined their wavering resolutions. Frequent consultations were held among the principal men then in the capital, and it was finally resolved to abjure the allegiance they had sworn to Rogobah, and declare the child, yet unborn, to be the legal successor of the late Paishwa.

A council of regency was immediately appointed to govern the country until the child should become of age; and it was agreed to reserve their deliberations, in case it should prove a female, or die, till the event should render them necessary. They who principally conducted these measures, and whose names will on that account be remembered, were Sackharam Babou, and Balajee Pundit, called also Nanah Pher Nevees, from his having been long the principal secretary of the Mahratta state. Nine other Mahratta leaders approved of these measures, and swore to maintain them.

As the first step towards the execution of their plan, the widow of Narrain Row was conveyed to Pooiendher, a fort of great strength, situated on a high mountain, about twenty-five miles from Poonah. As soon as Rogobah received intimation of this revolution, he marched back towards the

capital. But discontent had already infected his troops ; some of the chiefs retired to their estates, and others joined the standard of the regents. He however risked a battle with an army of the revolters, commanded by Trimbec Row, in which the latter was slain ; but, though he obtained a victory, the strength of the confederates daily increased, while his own troops were diminished by continual desertions. He therefore found it necessary to retire to Ugein, and to solicit the assistance of the Mahratta chiefs Sindia and Holkar ; but meeting with a refusal, he went to Surat, and applied for succour to the English.

Rogobah's success in this application was the cause of two wars with the Mahratta state, which, after much waste of blood and treasure, we were obliged to conclude, by relinquishing his claim, and acknowledging as legal Paishwa, the son of Narrain Row, who was born about seven

seven months after the death of his father.

The territories of the Mahrattas are computed to extend about one thousand British miles in length, and seven hundred in breadth *. They are governed by a number of separate chiefs, all of whom acknowledge the Ram Rajah as their sovereign, and all, except Moodajee Boonsalah, own the Paishwa as his vicegerent.

The capital and residence of the sovereign was Sattarah; but the Paishwa generally resides at Poonah, about one degree south-east from the former place, and a hundred miles distant from Bombay. The country immediately subject to the Paishwa, including all the hereditary territories that were left by the Rajah Sahou to the Ram

* Major Rennel

Rajah, and those that have been acquired and added to them since in his name, extends along the coast, nearly from Goa to Cambay, on the south, it borders on the possessions of Tippoo Saib; eastward on those of the Nizam, and of the Mahiatta Rajah of Berar; and towards the north, on those of the Mahiatta chiefs Sindia and Holkar.

Moodajee Boonsalah, Rajah of Berar, possesses, besides Berar, the greatest part of Oixia. Including the countries that are tributary to him, his dominions extend about six hundred miles from east to west, and two hundred and fifty from north to south [†]. The eastern part of Oixia runs along the sea-coast for about one hundred and fifty miles, and divides the English possessions in Bengal from those commonly

* Major Rennel.

called

called the Northern Circars. Towards the west, his territories border on those of the Paishwa; towards the south, on those of the Nizam, of Mahomet Hyat, a Patan Chief, of Nizam Shaw, and of Ajid Sing. Nagapour, the present residence of the Rajah, is situated about midway between Calcutta and Bombay.

This prince being descended from the line of the Ram Rajah, eyes the power of the Paishwa, by whom a branch of his family is kept in ignominious confinement, with ill-will; has often refused to support his measures; and, on some occasions, has even seemed inclined to act against him.

Next to Moodajee, in point of importance, must be ranked Madajee Sindia, a bold and aspiring chief, who possesses the greatest part of the extensive soubadary, or government of Malva, together with part of the province of Candeish. The remainder

mainder is under the dominion of Holkar. Both he and Sindia pretend to be descended from the ancient kings of Malva. Sindia resides chiefly at Ugein, near the city of Mundu, once the capital of these kings; and Holkar at Indoor, a town little more than thirty miles west of it. The dominions of these, and of some chiefs of less consequence, extend as far as the river Jumna.

The measures pursued by the Mahrattas for some years, left little room to doubt that they aspired at the sovereignty of all Hindostan, or at least¹ at the expulsion of the Mahomedan princes: and, in the course of their prosperity, some of their chiefs were so imprudent as to avow such an intention. But the loss of the battle of Paniput, their frequent defeats by the English, and their late internal divisions, have affected their strength as a nation, sullied their

their renown as warriors, and moderated their views of conquest.

If we except the late expedition of Sindia towards the north of India, they seem for the present to be confined within the limits of their own dominions. But should any unforeseen circumstance invite them to come forth, they will always be ready to embrace it. Their resources are very considerable. The troops and vassals of the different chiefs are in constant readiness to follow their leaders; and most of these will easily concur with the Paishwa in any project by which the Mahratta power may be extended.

The strength of a Mahratta army consists chiefly in cavalry. Both horse and rider are capable of enduring as great a degree of fatigue as any of which we have authentic accounts; and our astonishment is naturally excited, when we consider the climate in which they act. Bodies of fifty
or

or sixty thousand horse have been known to march for many days successively at the rate of about fifty miles a day. I have even heard of forced marches exceeding that distance; and it very seldom happens that any are left behind.

The Mahratta country abounds more in horses than almost any other in Hindostan, and produces a very fine breed called the Bheemerteddy horse*. These are very high-priced, and consequently are only purchased by persons of wealth and distinction. But the common Mahratta horse used in war, is a lean ill-looking animal, large boned, and commonly from fourteen to fourteen and a half hands high. The only weapon used by horsemen is a sabre,

* In every province there are considerable studs, which belong to the Pushta and the different chiefs. There are also many *jundis*, or large herds of horses, belonging to individuals, who send those for which they have no occasion, to feed in the open plains.

on the choice and temper of which they bestow great pains and judgment. They learn the use of it, and a dexterity in riding, from their infancy. and so very expert are they in the management of their horse and their sword, that I am persuaded the best exercised European hussar *singly* would not be more than a match for an experienced Mahratta horseman.

Their dress, in time of war, consists, instead of the *jama*^{*}, in a quilted jacket of cotton cloth † that descends half way down their thighs, and in a thick linen vest, which is worn under the jacket, and fits close to the body. The jacket is taken off when its warmth proves inconvenient.

* See vol ii page 42.

† This quilted cotton jacket is perhaps a better defence against the edge of the sword, than any other *light* military dress that has yet been contrived

Their

Their thighs and legs are covered with a kind of trowsers, and the head with a broad turban, which, descending behind nearly as low as their shoulders, defends the head and neck both from the heat of the sun and the sword of the enemy.

The necessary food for the rider and horse, in case of emergency, is contained in a small bag, tied tight upon the saddle. The food of the rider consists in a few cakes, ready baked, a small quantity of flour or rice, and some salt and spices: that of the horse, of a kind of black peas called *gram*, and balls made of the flour of these peas, mixed with ghee*, garlick, and hot spices. These balls are given by way of a cordial, to restore the vigour of the horses after extraordinary fatigue; and it is said that a small quantity of *bang* is sometimes

* See vol. i. page 129.

added,

added, a drug that possesses some of the qualities of the opium, but generally exhilarates the spirits. Tents are rarely used in their armies, when consisting only in cavalry. Even the officers then have frequently nothing but a small carpet to sit and lie upon ; and the whole baggage of the general is perhaps carried on a single camel. The officers are well mounted, and have always spare horses with them in the field.

Whenever the Mahrattas determine to invade a country, it is the particular endeavour of the general to inform himself accurately of its situation, and, by their frequent incursions, there are but few countries in Hindostan, that are not perfectly known to them. Detached parties precede the main army, and scour the country on each side ; intelligent officers are employed upon this service, and the provisions they may meet with are collected

lected upon the spot where the army is to halt. As the Mahrattas abstain from all intoxicating liquors, and animal food of every sort, little else is necessary for the support of their national troops, but rice for the men, and *gram* for their horses: should they fail in procuring these articles, they have recourse to the provisions they bring along with them, which are again recruited as soon as they may find an opportunity of doing so. As hay is scarcely ever made in the southern parts of Hindostan, the horses are accustomed to eat grafs dug up by the roots, which afford a considerable degree of nourishment, and correct the purgative quality of the blade.

The rider, having first provided for his horse, goes to his own temperate meal; which having finished, he lies down perfectly contented by his side, and, when

called by the sound of the *nagar*, or great drum, is instantly ready to mount him.

The Mahrattas tell strange stories of the extraordinary sagacity of their horses; and indeed, by their being constantly with their riders, who are fond of caressing and talking to them, they acquire the intelligence and docility of more domestic animals. They are taught to stop when in full gallop, and to turn round instantly upon their hind feet, as upon a pivot. I have seen a man ride up full speed to an object, and when near enough to touch it with a short javelin, turn his horse instantly about, and go off with equal speed in an opposite direction. but the frequent repetition of this exercise must in the end weaken the hams and backs of their horses, while at the same time it exposes them to the danger of being lamed, and rendered unserviceable, on the spot.

If the intention of the Mahrattas in invading a country, be to resent some injury, to force its sovereign to pay the *chout*, or comply with any other demand, their army consists of nothing but cavalry, and their devastations are then terrible. they drive off the cattle, destroy the harvest, burn the villages, and cut down every living creature the sword can reach, and that they are either unable or unwilling to send to their own country. Nothing is spared by them except the Brahman and the ox. On the report of their approach, the frightened inhabitants fly for refuge to the hills, to the woods, and under the walls of fortified towns. The rapidity of their motions leaves but little chance of bringing them to a general action; and the mischief done by their incursions, has frequently induced the party attacked by them, to obtain their departure by complying with their demands, and thus inviting them to return.

If we only view the Mahrattas as engaged in war, they must necessarily appear as the most cruel of barbarians ; but if we enter their country as travellers, and consider them in a state of peaceful society, we find them strictly adhering to the principles of the religion of Brimha ; in harmony among themselves, and ready to receive and assist the stranger.*. The excesses they commit, therefore, cannot fairly be ascribed to a natural ferocity of character, but perhaps may be dictated by policy, or inspired by revenge they may sometimes wish to obtain that by the dread of their invasions, which otherwise would only be effected by

* " Le pays des Marates, généralement, est ouvert. " Le peuple, gai, fort, et plein de santé, ne compte que " sur son courage et ses armes. Leur force principale, est dans la cavalerie, l'hospitalité est leur vertu dominante. Ce pays me sembloit être celui de la nature. Je croyois presque, en parlant aux Marates, converser avec les hommes du premier âge." See Anquetil Zenda-Avesta Dif Preliminaire, vol 1, page 223

a tedious war; or sometimes to be provoked to retaliate on the Mahomedans the cruelties they have long exercised upon their countrymen *.

The country under the Paishwa is in general not very fertile, nor does it furnish any very considerable manufacture.

His family being of the Brahman cast, it may be easily imagined, that the Brahmans are not only protected in their lawful privileges, but that the rites and ceremonies of

* In 1771 Hyder Ally was completely defeated by them, lost all his baggage, his cannon, and about fifteen thousand men, and had he not saved his own person by flight, when he saw that the battle was irrecoverably lost, he would probably have been killed or taken prisoner. Hyder having lately, before that event, cut off the ears and noses of a few Mahratta prisoners, they, in retaliation, cut off the ears and noses of a whole regiment of Hyder's sepoys, and in that condition sent them back to him with black standards.

their religion are strictly observed throughout his dominions [†]. At the same time, great

* It may not be here amiss to take notice of a circumstance, which, though in itself it may appear trifling, yet may considerably tend to bias the affections of the Hindoos. The ox universally enjoys among the Mahrattas the fullest protection of religious prejudice. In their dominions, no person, of whatever religion, nation, or rank he may be, is permitted to kill it. But in those provinces that are under the Mahomedan or English government, beef is every where publicly sold in the markets. This seems to be a wanton insult to the feelings of an already-depressed people, especially as meat of other kinds is almost every where to be found in the greatest plenty. It would therefore be no great inconvenience or mortification to those whose religious tenets permit the use of this food, to abstain from it, in compliance with the prejudices of the natives. But if motives of complacency have no weight, the policy of preserving so necessary an animal, deserves some consideration, as without it, husbandry must stand still, and it is nearly as prejudicial in Hindostan to injure the breed of this useful beast, as it would be in England to destroy annually a considerable number of horses.

great attention has always been paid by the Paishwas to those of the military profession ;
which

Bernier, in speaking of the motives which might have induced the Hindoo legislators to forb'd the killing of the ox, says

“ Ou plutôt ils auroient imprimé ce respect pour la
“ vache, parceque c'est d'elle qu'ils tirent le lait et
“ le beurre, ce qui fait une bonne partie de leur sub-
“ fistance, et qu'elle est le fondement du labourage, et
“ par consequent de la vie, d'autant plus qu'il n'en
“ est pas dans les Indes, comme dans nos quartiers,
“ où la terre puisse nourrir cette grande quantité de
“ bœuf Si l'on en tuoit dans les Indes la moitié de
“ ce qu'on fait en France ou en Angleterre, le pais s'en
“ trouveroit bientot depourvu, et la terre sans pouvoi.r
“ d'etre cultivée Le chaud y est si grand huit mois de
“ l'année, que tout est sec, et que les bœufs et les
“ vaches, mourant souvent de faim, mangent de la
“ vilenie dans la campagne, comme pourroient faire
“ des porcs, et c'est à cause de la disette de bœuf, que
“ du tems de Jehan Guire les Bramens obtinrent,
“ qu'il ne s'en tueroit point durant un certain nom-
“ bre d'années, et que ces années dernières ils pre-
“ senterent une requete à Aurengzebe, et lui firent
“ offrir d'une somme considerable, s'il vouloit faire
“ une

which is the natural consequence of the continual wars they have been engaged in.

On the day appointed for the march of the army upon any expedition, the Paishwa stands at the door of his tent, and, having publicly delivered the golden standard to the general, receives the compliments of all as they pass by him, which he returns even to those of the most inferior rank. The command of the army in his absence is always given to some chief of consequence, whose expences, whilst he is on service, are defrayed by government, notwithstanding he may possess consider-

“ une semblable défense que Jehan Guire. Ils de-
 “ montroient que depuis cinquante ou soixante ans,
 “ plusieurs terres demeuroient incultes, parceque les
 “ boeufs et les vaches étoient devenus trop rares et
 “ trop chers. Peut-être même que ces législateurs
 “ auroient consideré, que la chair de vache et de boeuf
 “ dans les Indes n'a pas grand gout, ni n'est guere
 “ saigne, si ce n'est un peu dans l'hiver pendant le
 “ froid.”

able *jagbires*, or estates, of his own. But to prevent profusion, an officer accompanies the army, called the *karkun*, who keeps an exact account of all disbursements.

The revenue, arising from the countries which are immediately under the Paishwa, and the tribute paid to him as vicegerent of the sovereign, is computed at about ten crore of rupees, or something more than ten millions sterling ; but if we deduct the charge of collecting this revenue, and the allowances made to different chiefs for the maintenance of troops kept in readiness by them for the service of the state, the Paishwa cannot be supposed to receive above four crores, or something more than four millions sterling, neat, into his treasury. From this sum is to be defrayed, the pay of all the troops immediately belonging to the Paishwa, and the expences of the court establishment, which may amount together to about three millions *per annum* ; it therefore appears, that the revenue

revenue exceeds the necessary expenditure by about one million sterling *per annum*; and, notwithstanding long and expensive wars, it is said, that at the death of Nar-rain Row, the state was clear of any debt; and that a surplus existed in the treasury of about two millions, which were dissipated by Rogobah.

The *Deckan*, as left by Nizam al Mu-luck to his son, in 1748, was by far the most important *soubadary* of the Mogul empire; and the Soubadar, or viceroy, go- verned a country of much greater extent than the largest kingdom in Europe. Since then, many provinces have been conquered by, and ceded to, the Mahrattas and the Northern Circars, belonging to the Eng- lish; the Carnatic, possessed by the Nabob of Arcot, most of the territories of Tip- poo Saib; and many other provinces of less note, though formerly subordinate to the viceroy of the Deckan, no longer ac- knowledge his authority.

The countries that remain to Nizam Ally Khan, the present Soubadar, son of, and third in succession from, Nizam al Muluck, are, however, still so considerable, that they might entitle him to fill a place of importance among the powers of Hindostan, were they not so ill governed, and his finances in so wretched a condition, as to have deprived him of the weight and influence which he might otherwise enjoy.

The possessions of Tippoo Saib, son and successor of Hyder Ally, are bounded on the north by the territories of the Paishwa; on the south by Travancore, a country belonging to an independent Hindoo prince; on the west by the sea; and on the east by a high and broad ridge of mountains which separate them from those of the Nabob of Arcot. The country to the east of these mountains, is called the Carnatic *Payan Ghat*; and that to the west, belonging to Tippoo Saib, Carnatic *Bhalla Ghat*.

These

These two form the country that was formerly called in general *the Carnatic*, though it is now understood as meaning only the former. The names of Bhalla Ghat, and Payen Ghat, are expressive of the natural situations of those countries; the level of the Bhalla Ghat being considerably above that of the Payen Ghat, and by that means the air in the former is much cooler than in the latter.

The ridge of mountains which separates these two countries, begins almost directly at Cape Comorin, the extremity of the peninsula. As the Hindoos have an ancient tradition that Mavalipuram [†] stood formerly at a considerable distance from the sea; they have it likewise handed down to them, from a still more remote period, that these mountains once formed the

[†] See vol. i page 111

margin of the ocean. This tradition receives a considerable degree of probability from the various kinds of sea shells that are found on hills in different parts of the Carnatic Payen Ghat. Petrified trees are frequently to be met with on the tops of mountains, where there is not now sufficient earth to produce any kind of vegetation: and in some of these mountains large caverns are to be seen, which evidently appear to have been hollowed out by the water.

All these appearances prove, that the globe in these parts must have undergone some very considerable changes; and that those mountains either lay once at the bottom of the sea; or that, by some extraordinary inundation, the earth, which covered them, has been washed away, and their surfaces interspersed with productions peculiar to the ocean.

The vast height of these mountains, and their great uninterrupted extent, fix not only the boundaries of the two Carnatics, but, by stopping the course of the winds, likewise divide their seasons. When the northerly monsoon, or wind, prevails on the coast of Coromandel, and in the bay of Bengal, the southerly winds reign on the coast of Malabar, and when the northerly winds blow on the latter, the southerly prevail on the former coast.

The northerly winds are expected on the coast of Coromandel, and in the bay of Bengal, about the middle of October. The periodical change, which is followed by the rainy season, is called the *great monsoon*. It is frequently accompanied by violent hurricanes, which render it dangerous for ships to remain upon the coast at that season; nor can the weather be considered as fully restored to its usual serenity, till about the middle of December. Storms sometimes happen even later: A part of

of the English squadron was lost before Pondicherry on the 1st of January 1761; but such instances are very rare.

In consequence of many fatal accidents, there are now established orders for all ships belonging to his majesty and the East India Company, to quit the coast by the 15th of October. But as seasons sometimes pass away without harm, the commanders of ships belonging to individuals often remain, and not unfrequently fall victims to their indiscretion. For if a storm sets in suddenly from the eastward, which sometimes happens, it is impossible for vessels to stand out to sea, and they then run the risk of foundering at their anchors, or being dashed to pieces in the surge, which, almost the whole extent of the coast, breaks at a considerable distance from the shore.

The southerly wind sets in about the middle of April, and the change then being milder

milder in its effects than that in October, it is called the *little monsoon*.

The westerly wind from the land is felt early in May; but it extends at sea only a few leagues from the shore. By blowing over an immense tract of country scorched with the burning sun, it acquires an excessive degree of heat, which begins to be inconvenient about eight in the morning, and continues to increase till about noon, when there is generally a breeze from the sea. But the breeze sometimes sets in later, and even a whole day will pass without it. From the time the land wind ceases, till the breeze from the sea begins, there is often a short interval of calm. The wind from the sea dies away towards midnight; sometimes earlier; and after another interval of calm, is succeeded by the wind from the land. Though this wind be cool during the night, or rather loses the scorching quality that it possesses during the day, the natives carefully avoid sleeping

sleeping exposed to it, as it frequently occasions numbness in the limbs, or severe rheumatic pains. By bringing clouds from the western mountains, it in the end produces violent squalls of thunder and rain. From the repetition of these, the weather, notwithstanding the proximity of the sun, grows more temperate, and the scorching heat of the wind ceases early in June. During the extremest heat of the wind from the land, I have seen the mercury in Fahrenheit's thermometer rise in the shade to 114 degrees. I have known several instances of persons dying suddenly during the heat; yet these accidents were to be ascribed to intemperance, or to their exposing themselves improperly abroad; rather than to the sole and immediate effect of the weather, which is not thought dangerous, nor even unwholesome, to those who live with moderation, and do not go out in the excessive heat of the day.

Water exposed to this wind in the common earthen vessels of the country, or in any vessel, if covered with a wet cloth, becomes remarkably cold; and the degree of cold is increased in proportion to the heat and strength of the wind, and the porous texture of the vessel that contains it.

It is a usual charity with the natives who can afford it, to station persons during this season at the different *Choulteries*, to give gruel made of rice to all passengers who may chuse it; and they even erect temporary *Choulteries*, or sheds, at short distances from each other, that those who are likely to be overcome by the heat may find places to repose in.

From what has been said, it may be observed, that each monsoon, or regular wind, in reality lasts but about three months and a half, or four months, during which it blows from the same quarter, and with

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nearly the same degree of strength ; and
that each is succeeded by two months,
or two months and a half, during which
the wind is variable, the weather some-
times stormy, and the navigation near the
coast dangerous.—But to return.

Hyder Ally was first known to the English, as an officer in the Mysore army, that was led by the Hindoo regent of that country to the assistance of Chunda Saib ; who pretended to the government of the Carnatic, in which he was supported by the French, in opposition to Mahomed Ally Khan, who was protected by the English. Hyder Ally, or as he was then called Hyder Naick, distinguished himself on the 17th of August 1754, in an attack made on a convoy of stores and provisions going to the English camp near Trichopoly, and on that occasion was noticed by Mr. Lawience, who commanded the Eng-
lish

lish army. After his return to Mysore, he rose by a course of intrigues, and by events favourable to his views, to the command of the forces, and to the office of *Duan*, or first minister.

Soon after his elevation to this station, he confined the Rajah, who was a youth; and by that step seized the whole authority of the government. He however continued to conduct the public business in the name of the Rajah, nor would he inhabit the palace, which was in reality converted into a prison for the royal family, being strongly guarded, and no one suffered to enter it without his immediate permission. He sometimes went thither in great solemnity, under pretence of visiting or receiving the orders of the Rajah; but the rumour of these visits filled the Hindoos with horror, for they were generally found to portend the death of their prince, or of some of his kinsmen. Hyder being

naturally of a suspicious temper, and his suspicions being increased by the consciousness of the criminality of his situation, and the danger to which he was continually exposed, is said never to have visited the palace, unless to be a witness to the execution of his bloody orders, in regard to the unhappy victims of his distrust *. In the year 1771, when the person from whom I learned many particulars of him

* A distinguished officer in the service of Hyder Ally, named Mahomed Ally, a man of a bold and open temper, said to one of the ministers, upon the elevation of a new Rajah, " And how long may we suppose this Rajah will live ? " As Hyder had every where spies, it is probable that this was reported to him. but it must be mentioned to his honour, and as a proof of his discernment, that knowing his character to be frank and honest, he never withdrew his confidence from him, nor even seemed offended, though he frequently spoke with great freedom in his presence. But his son Tippoo, more violent and less judicious than his father, put Mahomed Ally to death soon after his accession to the government

was at Seringapatam, three of these unfortunate princes had been already sacrificed to his caprice or his fears.

If we consider Hyder Ally merely as a soldier or a statesman, we must allow that he had many brilliant qualities necessary to fill both these characters. He has frequently been called the Cromwell of the East; but excepting that they were both usurpers, and maintained the government against the inclinations of the people, I do not think that in any other view they will admit of a just parallel. The countries in which they were born, their education, the people who opposed them, and with whom they had to act, were altogether different.

Hyder probably executed his plan soon after he conceived it. The prince was but a youth, and the office of Duan, or first minister, being united with the command

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of the army, the whole power of a despotic government was in his hand.

Cromwell, when he first engaged in the civil wars, certainly could not foresee that he one day should be the ruler of the British dominions. Like many other men who have risen to extraordinary pre-eminence, he mounted from one step to another, and from each saw further objects, which he was ambitious to attain ; but the last and grand prospect probably opened to his view only towards the end of the contest, or perhaps not before it was decided.

Hyder effected his usurpation by deceit, ingratitude, and the breach of every sacred and moral duty. Cromwell, who had never received any favours from the court, and was perhaps quite unknown to the king, openly drew his sword to oppose an authority, which he, and many others,

others, thought unconstitutional, and injurious to the rights of the people; and however we may hate the man, and in many respects reprobate his conduct, yet it is not impossible the steps he first took may with justice be ascribed to a principle of public virtue, lodged in a bold and manly breast. During the rebellion, he appears as an intrepid soldier; deceit and cunning, of which he doubtless had an abundant share, were employed afterwards to delude those with whom he had acted, and to obtain the high situation at which he at last arrived.

Hyder governed a mild and effeminate people, who were born under absolute authority, and accustomed to implicit obedience. Cromwell had to curb the impetuosity of a bold and restless race of men, animated with the spirit of liberty, and accustomed to contests, many of whom added to a birth and education very su-

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perior to his own, formidable talents and
abilities.

Hyder, raised from a slave to a tyrant, felt merely for his own safety, and aspired only at personal renown. Cromwell, though he had sacrificed his own honour, felt nicely for that of his nation, and all that courage and those abilities which had carried his ambition through every obstacle and crime to its utmost wish, were afterwards exerted to extend and maintain the glory and interests of his country.

Both the revenue and the force of Hyder Ally have been greatly exaggerated. The former amounted, I believe, to about four millions sterling. But he gave an unremitting attention to his finances, and was extremely œconomical in his personal expences. He paid his troops with more regularity, and established a greater degree of discipline among them,

than any other of the native powers. But the combined forces of the Nizam and of Hyder having been entirely defeated by the English at Trinomaly, in the year 1767; he soon inferred from the event of that battle, that the progress his troops had made in discipline, was but small, compared with the superiority enjoyed by a regular army. He found that he could by no means rely upon his own, when opposed to European infantry, and that it might therefore be the means of his defeat, by exposing him to fight against his will. These considerations led him to increase his cavalry, he diminished his baggage; he procured, though at great expence, the best cattle to carry it, and to draw his artillery. Thus provided, in two successive wars he entered the Carnatic Payen Ghat, and carried his devastations almost to the gates of Madras. The English, destitute of horse, and with draught and carriage cattle much inferior to Hyder's, reaped

reaped but little advantage from their victories ; after having with difficulty brought him to action, they did little more than take possession of the ground quitted by the enemy : his army could outmarch them in the proportion of more than four miles to three ; his scouring parties continually harassed them, cut off their supplies of stores and provisions, and laid waste the country ; but had they been possessed of a good body of cavalry, the war, if well conducted, would probably have been ended in a campaign.

Hyder Ally seems to have despised that state and ceremony, which are in general cherished by princes, as essential to their power, and requisite to maintain respect. But as he was not afraid of falling in the opinion of the public by being approached, he granted an easy access to his person to all who wished to speak to him on public affairs. The day from an early hour was devoted

devoted to business; the evening to amusement. His ministers, and those who attended to pay their court, went away at a fixed time; only such remained as were invited, and those who were admitted to his convivial hours, were generally persons of but little weight or importance either in the army or the state. Though perhaps not wantonly cruel, he was accused of being void of humanity, destitute of gratitude and generosity, and licentious in his pleasures, to the effects of which he ultimately fell a sacrifice.

The enmity which subsisted between Hyder and the Mahrattas seems transmitted to his son; and should ever the different Mahratta chiefs unite against him, from what we have seen effected by the Paishwa alone, it may reasonably be expected that he could not long resist them.

The

The English, and the princes who are dependent upon them, certainly compose the most formidable power in Hindostan. But as they have employed the pens of so many authors, and have been the objects of so much public investigation, it would be unnecessary, perhaps presumptuous, to attempt to add any thing to the information that is already in the possession of the public.

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Zennar, or sacred string, ii. 41.
Zeno, his opinions, i. 31, *et seq.*
Ziegenbalg, Mr i. 153, 154, *Note*
Zodiac, signs of, discovered in different parts of Hindostan, i. 361.
Zulfecur Khan, ii. 249, *et seq.*

E R R A T A.

V O L. I.

Page 96 line perult. *n te*, *delte* the.

119 —— 14. *for or read and.*
152 —— 4. *for femeux read fameux.*
219 —— *antepen. note, dele late.*
232 —— 8. *for seem read seems.*
240 —— 1. *for Sannasy read Saniassy.*
281 —— 4r. *for would read should.*

V O L. II.

118 —— *antepen. for Balic read the Balic.*
148 —— *antepen for Shira read Shiva.*
158 —— *ult. for Ficando read Firando.*
244 —— *antepen note, for that the Cosseir read that Cosseir.*
206 —— 5 *from bottom, for has read was.*
270 —— 7 *for Hadir Shaw read Nadir Shaw.*
295 —— *ult. for by the Rajah read by Rajah.*

